

GOVERNMENT OF BOMBAY.

GENERAL DEPARTMENT.

ARCHÆOLOGY.

PROGRESS REPORT

OF THE

ARCHÆOLOGICAL SURVEY OF INDIA, WEST

For the year ending 31st March 1909.

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GOVERNMENT OF BOMBAY.

GENERAL DEPARTMENT.

ARCHÆOLOGY.

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PART I.

GOVERNMENT OF BOMBAY.

GENERAL DEPARTMENT.

ARCHÆOLOGY.

PROGRESS REPORT

OF THE

ARCHÆOLOGICAL SURVEY OF INDIA, WESTERN CIRCLE,

FOR THE YEAR ENDING 31ST MARCH 1909

PART I.

I.—OFFICE ROUTINE.

Personnel.

During the last official year the changes in the establishment were as follows :—Mr. Sitārām Dinkar Pitkar, who had been a draftsman on the establishment for over 27 years,

2. The only old hand now left in the office is my head clerk, Mr. Nārāyan Mahādev Tātke, whose industry and application to his work continues to be very satisfactory.

Work at Head-quarters

3. During the monsoon recess we were fully occupied, and, as the work becomes heavier year by year, it also becomes more ... Report, with ... he same; ... writing up and printing of conservation notes on various works in the Circle; work on the Museum coin catalogue; the perusal of estimates for conservation work; ... us pretty fully, *office routine* and the museum.

II.—THE YEAR'S WORK.

Superintendent's Tour.

4. The beginning of the official year found us at Parjāpur, about which place I have already written a note in my last Progress Report. I have previously pointed out the inconvenience of making our year under report that of the official year, which does not correspond to the ordinary working periods of the Survey. Thus I cannot help but ... each year, though it goes a month or so ... 30th March. It would be highly inc... ular work, like the excavation at Parjāpur, in one report, and a continuation of the same, a whole twelve months afterwards, in the next. The work of the commencement of the official year under report, that is, the end of the last touring season, has, therefore, been reported in my last, namely, the visits made to Junnar and Bijāpur.

Bijapur.

5. In October I accompanied His Excellency the Governor over the old buildings and ruins of Bijāpur.

6. In the same month I attended the opening of the Ajmer Museum at the invitation of the Agent to the Governor-General for Rājputānā, being a member, in my official capacity, of the advisory and working committees of the same.

Ajmer.

7. Elephanta was visited in the beginning of November in connection with the great fall of rock that had taken place before the entrance to the great cave during the monsoon.

Elephanta.

8. An inspection visit was made to the Bhājā Caves in the same month; and later on to Thānā, as I had been requested to report upon the old Church of St. John the Baptist, the Vicar of which had appealed to Government for funds for its repair on the grounds of it being an ancient building worthy of being conserved.

Bhaja Caves.
Thana.

9. My services were asked for by the Central Provinces Government to act as Juror on the Committee of the Central Provinces and Berār Exhibition, and I was at Nāgpur for this purpose for a week towards the end of November.

Central Provinces and Berar Exhibition.

10. Most of the month of December was devoted to a tour in Gujarāt. Muḍherā, in His Highness the Gāikwāḍ's territory, was visited, and the fine old ruined temple of Sūrya was thoroughly inspected, and notes were made, in conjunction with a Baroda Public Works Department official, for repairs and conservation.

Mudhera.

11. Works under repair at Ahmadābād were also inspected, especially a heavy one in connection with the old palace at Sarkhej, which I was able to reduce considerably. Fresh remains, not previously visited, at Bhāvkā, Lilvadev, Ratanpur and Richyā were examined. Descriptions of these will be found in Part II of this report.

Ahmadabad.
Panch Mahals.

12. I may mention the great inconvenience we were put to by the Railway Companies in the delay in carrying our tents and kit to Dohad in the Panch Mahāls. The things were handed over to the G. I. P. Railway in Poona on the 1st December and only arrived at Dohad on the 20th idem, that is, they travelled at the average rate of about one mile per hour, half the speed of a bullock cart! We had to leave before they turned up, and to request the Station Master to re-direct them to Hyderābād, Sind, our next camp after the Christmas holidays. To take such things by passenger train would soon run away with our slender contingent allowance.

13. Immediately after the Christmas holidays Major Prideaux, Political Agent, Bahrein, arrived with a number of cases full of pottery, etc., which he had excavated in that island in the Persian Gulf. Mr. Marshall had asked me to receive them into the Poona Museum and to help him in setting them up. This prevented me from starting for Sind until the 10th January. An article on his excavations at this place is to appear in the Archæological Survey *Annual*.

Bahrein excavations.

14. In Sind our chief work lay at Brāhmaṇābād. Further excavation here had been included in the programmes of several previous Progress Reports, but had to be abandoned owing to more pressing work elsewhere. My main object in visiting the place again was to try and ascertain, once for all, whether the site was of sufficient interest to warrant Government in stopping the constant removal of fertilizing earth from the spot by villagers, and to conserve the place for more detailed excavation in future. The results of my investigations here are recorded in the second part of this report.

Brahmanabad.

15. At Hyderābād I met the Director-General of Archæology, and went over the Kalhorā and Tālpūr tombs there with him.

Hyderabad Sind.

16. Having had a note from Mr. Mackenzie, Deputy Commissioner of Thar and Pārkar, calling my attention to the brick mounds at Mīrpūr Khās, I visited that place on my return

Mirpur Khas.

...ous, I was gratified ... *stūpa* surrounded ... ncluding a further visit to this place in my programme for next season, to excavate and carry out further exploration on the site.

17. On my way back to Poona I attended a meeting of the working Committee of the Rājputānā Museum at Ajmer, and inspected the work being carried out at Mount Ābu.

Ajmer.
Abu.

18. As my next camp was to be at Aihole, I had to allow time for my tents and kit to come down from Sind, partly by sea and partly by rail. This interval, between the 13th March and the 14th April, was divided between work at Head-quarters; visits to Elephanta, where my advice was sought respecting the work of rebuilding pillars in the cave; a visit to Vengurla to report to Government on the old Dutch Factory there; and four days at Bijāpur, to consult with the Executive Engineer about fresh difficulties that had arisen regarding the work proposed on the two buildings, the Ibrāhim Rauza and the Asār Mahāl.

Elephanta.
Vengurla.
Bijāpur.

19. Aihole was eventually reached on the 14th of April, where the rest of the month was spent revelling amongst the grand old remains of the 5th, 6th and 7th centuries at that place. A short description is given in Part II of this report.

Aihole.

Superintendent's Diary.

	1908	
April	1st	... Broke up camp at Parjāpur and left for Poona
	2nd to 12th	... Halt at Head-quarters.
	13th to 15th	. Visit to Bijāpur to inspect work in progress.
	16th to 26th	. Halt at Head-quarters.
	27th to May 10th.	Trip to Junnar to settle about the conservation measures necessary to the Buddhist caves and old buildings.
May	11th to October 10th.	Halt at Head-quarters for monsoon recess.
October	11th to 15th	. Proceeded to Bijāpur in connection with His Excellency the Governor's visit to that place.
	17th to 20th	. Proceeded to Ajmer to attend opening of the Rājputānā Museum on the invitation of the Honourable the Agent to the Governor-General.
	21st to November 2nd.	At Head-quarters, Poona.
November	3rd to 4th	... Visited Elephanta in connection with the fall of rock at the entrance to the caves.
	5th to 11th	... At Head-quarters.
	12th	... Inspected the Bhājā Caves.
	13th	... Proceeded to Thānā to report on the old Church of St. John the Baptist.
	14th to 18th	. At Head-quarters.
	19th to 28th	. On deputation to Nāgpur as Juror on the Committee of the Central Provinces and Berār Exhibition.
	29th to December 7th.	At Head-quarters.
December	8th	
	9th to 10th	
	12th	
	13th to 14th	. Halt at Ahmadabad where conservation work is in progress
	15th	... Proceeded to Dohad in the Panch Mahāls.
	19th	... Left Dohad for Godhrā.
	20th to 24th	. Halt at Godhrā.
	25th to January 7th, 1909.	Halt at Head-quarters.

1909.

January	8th	... Proceeded to Bombay to attend a meeting of the Committee of the Prince of Wales Museum.
	10th	... Left Poona for tour in Sind, *viâ* Karāchi.
	14th	... Arrived at Hyderābād.
	15th to 18th	. Halt at Hyderābād, to inspect Kalhorā and Tālpūr tombs and to make arrangements with the Executive Engineer about excavation work at Brāhmaṇābād.
	19th	... Left Hyderābād for Brāhmaṇābād.
	23rd to February 26th.	Halt at Brāhmaṇābād.
February	28th to March 4th.	Halt at Hyderābād to meet and consult with the Director-General of Archæology.
March	5th to 6th	... At Mīrpūr Khās.
	9th	... At Ajmer to attend Committee meeting of the Rājputānā Museum.
	11th	... At Mount Ābu to inspect work of conservation going on at the Dilwārā temples.
	13th	... Returned to Poona Head-quarters.
	22nd	... Left Poona for Vengurlā down the coast, to advise upon the old Dutch Factory.
	23rd to 24th	. At Vengurlā.
	25th	... Returned to Bombay.
	26th	... Visited Elephanta Caves with the Sub-Divisional Officer in connection with the rebuilding of the columns in the cave, and returned to Poona.
	27th to 31st	... Halt at Head-quarters.

Assistant Superintendent's Diary.

1908.

April	1st	... Reached Kumalgaḍh.
	2nd to 7th	... Halt at Kumalgaḍh.
	8th to 11th	... Journey from Kumalgaḍh to Nāḍlāī.
	12th to 18th	. Halt at Nāḍlāī.
	19th	... Left for Nāḍol.
	20th to 27th	. Halt at Nāḍol.
May	2nd	... Returned to Poona.
	3rd to November 6th.	Halt at Head-quarters.
November	7th	... Left Poona for Barkāṇā.
	13th to 19th	. Halt at Barkāṇā.
	20th	... Left for Chitorgaḍh.
	22nd	... At Chitorgaḍh.
	24th to 26th	. At Ajmer.
	27th	... Reached Āuwā.
	28th to December 4th.	Halt at Āuwā.
December	5th	... Left for Jawāleśvar.
	6th to 10th	... Halt at Jawāleśvar.
	11th	... Reached Sāṇderāv.
	12th to 20th	. Halt at Sāṇderāv.
	21st	... Reached Bīsalpur.
	25th to January 1st.	Christmas holidays.

1909.

January	2nd	... Reached Korṭā.
	3rd to 7th	... Halt at Korṭā.
	8th	... Left for Pāvṭā.
	12th	... Reached Guḍhā.
	15th	... Came to Āhor.
	16th to 19th	. Halt at Āhor.
	20th	... Left for Jālor.
	21st to 30th	. Halt at Jālor.
	31st to February 1st.	Journey to Siwāṇā.
February	2nd to 11th	... Halt at Siwāṇā.
	12th	... Reached Jodhpur
	13th to March 31st.	At Maṇḍor.

Kumalgadh.

20. The commencement of the official year found us at Kumalgadh in Mewār.* The month preceding it, *i.e.*, March 1908, had been spent in Godvād in the Jodhpur State. The most convenient route to this fort was the one through Godvād; and, as, at the end of March, I was in that part of the province which was nearest to Kumalgadh, I seized that opportunity of visiting the fort. A description of the various antiquarian monuments thereon will be found in Part II of this report.

Nadol
Nadlai.

21. Our tour in Godvād was afterwards resumed, and we visited Nādol and Nādlāī, two of the Jaina *pañcha-tīrthas* in Mārwār. Nādol, again, was the capital of the earlier Mārwār Chohāns. This brought our touring season of 1908 to an end.

Bo

22. [illegible] museum of the Bombay [illegible] lptures, interesting [illegible] were photographed.

Barkana.

23. We thereafter resumed our unfinished work in Godvād. We commenced with Barkānā. This terminated our visit to the *pañcha-tīrthas* of Mārwār. The latter are Rānpur, Ghānerāv, Nādol, Nādlāī and Barkānā. They are all in the province of Godvād Of these, Rānpur and Ghānerāv were visited last official year. From Barkānā some of the surrounding villages such as Bijvā, Khimel, and so forth, were also visited.

Ajmer.

24. In the last week of November I was at Ajmer, where I took the opportunity to inspect the sculptures and inscription stones gathered in the museum, the credit for which is all due to Pandit Gaurīshankar Ojhā. Two of the for [illegible] photographed. Most of the latter are from [illegible] Impressions of these inscriptions were taken [illegible] Jodhpur. Only those, therefore, that were new were copied. Of these new ones, one is particularly interesting. The contents thereof will be noticed further in Part II.

Auwa.

25. From Ajmer I went to Āuwā in the Sojat District, Jodhpur State. Intimation that it contained an old temple had been received last year, but then the season was too far advanced and Āuwā itself was too far removed from where I was working to enable me to go there. After the end of that season, Munshī Devī Prasād of Jodhpur was able to see this place and to assure me that the information I had received was correct. I, therefore, went to Āuwā, where I photographed the temple, which is a 9th century edifice, and took impressions of the inscriptions therein.

Jawalesvar.
Sanderav.
Bisalpur.
Korta.

26. From Āuwā I again resumed my work in Godvād about the beginning of December. I was to visit Sānderāv, but Jawāleśvar was in the way and had become a place of great interest by the excavation work carried on by a treasure-seeker there during the previous year. I, therefore, halted there, and then proceeded to Sānderāv, where the Jaina temple and a *chhatri* were photographed and inscriptions copied. About the end of December I saw Bīsalpur and the surrounding villages, but nothing of importance was found. At the beginning of January I proceeded to Kortā where old Jaina temples were reported as existing. After doing the necessary work, I visited Bāmnerā and Pāladi from here. At the former place three new copper-plate inscriptions came to light.

[illegible] ork in the province of Godvād. After leaving [illegible] evious plan, to visit Rāmsen, Ratanpurā and [illegible] rict, but as I was to meet the Director-General

* Written by Mr D R. Bhāndārkar

of Archæology at Jodhpur about the middle of February, I had to give it up. We thus had to proceed to Jālor, but, on the way, halted at Pāvṭā and Gudhā where we inspected the objects of local and antiquarian interest, which were not many and of no particular importance. At Jālor, the ancient Jābālipur, there was abundance of work for us. Here we photographed the building now known as the *tōpkhānā*, but formerly a mosque, said to have been built by Alā-ud-dīn. It is full of inscriptions, which were all copied. Measurements were also taken to prepare a plan of it. On the fort there are two old Jaina temples, which were also photographed together with the objects of local interest, such as the rampart of the Dahiyās, Vīrama *chauki*, and so on.

Pavta. **Gudha.** **Jalor.**

28. At the commencement of February I reached Siwāṇā, which, like Jālor, is another fort of importance in Southern Mārwār. From here I proceeded to Jodhpur *viâ* Samdaḍī, and arrived there on the 12th of that month. Excavation work was started by the Director-General of Archæology at Maṇḍor, six miles north of Jodhpur, where I remained to help him till the middle of April.

Siwana. **Mandor.**

Photographs taken during 1908-1909.

Serial Number.	Locality.	Title of Photograph.	Size of Negative.
3106	Mudherā (Gujarāt).	Temple of Sūrya, open *maṇḍapa* from across the tank .	$6\frac{1}{2}\times4\frac{3}{4}$
3107	Do. ...	Do. do. from the north-east ...	"
3108	Do. ...	Do. do. from the north-west...	"
3109	Do. ...	Do. do. from south side, east end ...	"
3110	Do. ...	Do. do. from west porch ...	"
3111	Do. ...	Do. closed *maṇḍapa*, south side, east end...	"
3112	Do. ...	Do. do. do. west end...	"
3113	Do. ...	Do. do. west side, south end...	"
3114	Do. ...	Do. do. do. or back ...	"
3115	Do. ...	Do. do. north side, west end...	"
3116	Do. ...	Do. do. do. east end ...	"
3117	Do. ...	Do. do. porch and north-east corner ...	"
3118	Do. ...	Do. do. west side, north end...	"
3119	Bhāvkā (Panch Mahāls) ...	Old temple, south side	"
3120	Do. ...	Do. south-east side	"
3121	Do. ...	Do. walls on south side of shrine	"
3122	Dohad ...	Image of Śiva at district bungalow	"
3123	Do. ...	Do. Indra do.	"
3124	Mudherā ...	Temple of Sūrya, open *maṇḍapa*, south side ...	"
3125	Ratanpur ...	Old temple near lake, front or east face	"
3126	Do. ...	Do. do. without *kīrtistambha* ...	"
3127	Do. ...	Do. do. the *kīrtistambha*	"
3128	Do. ...	Do. do. north side	"
3129	Do. ...	Do. do. do. of shrine walls ...	"
3130	Do. ...	Do. do. do. of *maṇḍapa* walls ...	"
3131	Do. ...	Do. do. interior of *maṇḍapa* ...	"
3132	Brāhmaṇābād (Sind).	The *thūl*, from the west, before excavation ...	"
3133	Do. ...	Do. from the south, before excavation ...	"
3134	Do. ...	Do. from the west, after excavation ...	"
3135	Do. ...	Do. shewing brick drain under south-west corner of base of *thūl* ...	"
3136	Do. ...	Two narrow brick-ring wells	"
3137	Do. ...	Excavation at, first photograph taken	"

Serial Number.	Locality.	Title of Photograph.	Size of Negative
3138	Brāhmaṇābād (Sind).	Excavation, on Map, second photo, after further excavation	6½ × 4¾
3139	Do. ...	Do. do. excavation from south-west ...	„
3140	Do. ...	Do. do. excavation from south-west with tents	„
3141	Do.	[illegible]	„
3142	[illegible]	[illegible] ...	„
3143	[illegible]	[illegible] ...	„
3144	[illegible]	[illegible] ...	„
3145	[illegible]	[illegible] ...	„
3146	[illegible] (Sind).	[illegible] ...	„
3147	Do. ..	Carved bricks from *stūpa*, large group	„
3148	Do. ..	Do. do. smaller group	„
3149	Aihole .	[illegible] ...	„
3150	Do. .	[illegible] ...	„
3151	Do. .	[illegible] ...	„
3152	Do. ...	Do. do. central pillar with *nandī* ..	„
3153	Do. ...	Do. do. pillar in the hall	„
3154	Do. ...	Do. do. perforated window	„
3155	Do. ..	Do. do. shrine doorway	„
3156	Do. ...	Temple of Konṭguḍi, from north-west	„
3157	Do. ...	Do. do. north-west corner and portion of porch	„
3158	Do. ..	Do. do. pillar in adjoining temple on west side	„
3159	Do. ...	Do. do. panel in adjoining temple on west side	„
3160	Do. ...	Do. do. shrine doorway in adjoining temple on south-west ...	„
3161	Do. ...	*Durga* temple from north-east (smaller)	„
3162	Do. ...	Do. do. (larger)	„
3163	Do. ...	Do. front porch from north east ...	„
3164	Do ..	Do. from north-west, showing round back ...	„
3165	Do. ..	Do. from west or back end showing sculptures on back pillar support	„
3166	Do. ...	Do. sculptured frieze in porch	„
3167	Do. ...	Do. Varāha sculpture	„
3168	Do. ...	Do. three sculptured slabs on south side ...	„
3169	Do. ...	Meguṭi temple from north-east	„
3170	Do. ...	Do. from south-east	„
3171	Do. ...	Do. sculpture on walls	„
3172	Do ...	Figure of Jina on ceiling of two-storeyed Jaina cave temple	„
3173	Do ...	Dolmen on hill near Meguṭi temple	„
3174	Do ...	Huchchimalli-guḍi temple, from north-west ...	„
3175	Do. ...	Do. do. from south-west ...	„
3176	Do. ...	Do. do. from west	„
3177	Do. ...	Do. do. from north-west corner ...	„
3178	Do. ...	Do. do. from south-east ...	„
3179	Do ...	Do. do. Kārtikeya on ceiling of porch	„
3180	Do. ...	Temple in Survey No. 270, from south-west ...	„
3181	Do. ...	(*Cancelled*)	„
3182	Do. ...	Temple in Survey No. 270, frieze with Narasiṁha ...	„
3183	Do. ...	Do. do. with Varāha ...	„
3184	Do. ...	Do. do. with Agni ...	„
3185	Do. ...	Do. do. with Yama ...	„
3186	Do. ...	Do. do. pillar inside on north side .	„
3187	Do. ...	Do do. *dvārapāla* beside shrine doorway	„
3188	Do. ...	Do. do. Gaja-Lakshmī over inside of entrance ...	„
3189	Do. ...	Do. do. doorway of demolished temple on south ...	„
3190	Do. ...	Old temple belonging to Huchchappayā in village, front entrance	„
3191	Do. ...	Do. do. back walls of shrine ..	„

Serial Number.	Locality.	Title of Photograph.	Size of Negative.
3192	Aihole ...	Old temple belonging to Huchchappayā, ceiling sculpture, Nāga Rāja ...	$6\frac{1}{2}\times4\frac{3}{4}$
3193	Do. ...	Do. do. ceiling sculpture Brahmā.	"
3194	Do. ...	Do. do. *maṭha* behind temple ...	"
3195	Do. ...	Old temple near Lāḍ Khān's	"
3196	Do. ...	Old temple at south-west corner of village, outside ...	"
3197	Do. ...	Do. do. entrance doorway...	"
3198	Do. ...	Do. do. subsidiary shrine in front ...	"
3199	Do. ...	Triple-shrined Jaina temple near Virūpāksha from north-east ...	"
3200	Do. ...	Do. do. back of subsidiary shrine in front of last ...	"
3201	Do. ...	Do. do. image in subsidiary shrine	"
3202	Do. ...	Virūpāksha's temple, pillar in hall	"
3203	Do. ...	Old temple in Galagnātha group, shrine doorway ...	"
3204	Do. ...	Do. do. exterior of shrine ...	"
3204A	Do. ...	Do. do. pillar in hall ...	"
3205	Do. ...	Temple beside the last, from south-west	"
3206	Do. ...	Shrine between the last two, from south-west ...	"
3207	Do. ...	Galagnātha temple, *kīrtistambha*, near	"
3208	Do. ...	Do. dolmen, near	"
3209	Do. ...	Do. portion of shaft of pillar, near ...	"
3210	Do. ...	Temple of Nārāyaṇa, flanking stone for door step, smaller photo.	"
3211	Do. ...	Do. do. larger photo.	"
3212	Do. ...	Temples behind the Desāi's house	"
3213	Do. ...	*Kīrtistambha* at old well near the potter's quarters ...	"
3214	Do. ...	Brahmanical cave, general view with column ...	"
3215	Do. ...	Do. do. close up ...	"
3216	Do. ...	Do. do. women with tall conical head-dresses ...	"
3217	Do. ...	Do. do. two *dvārapālas* ...	"
3218	Do. ...	Jaina Cave, front	"
3219	Do. ...	Do. interior	"
3220	Do. ...	Do. Jina with two female attendants ...	"
3221	Do. ...	Do. Pārśvanātha with attendants... ...	"
3222	Do. ...	Brahmanical Cave, *dvārapālas* on the front ...	"
3223	Bombay ...	Two leaves of an old MS. from a Bikāner Jaina *bhanḍār*	"
3224-3228	Do. ...	Town-Hall, five images from	$4\frac{1}{4}\times3\frac{1}{4}$
3229	Do. ...	Do. sculptures from	"
3230	Barkāṇā ...	Temple of Pārśvanātha, interior of *sabhāmaṇḍapa* ...	$8\frac{1}{2}\times6\frac{1}{2}$
3231	Do. ...	Do. do. sculpture from	$6\frac{1}{2}\times4\frac{3}{4}$
3232	Do. ...	Do. do. three pillars from ...	"
3233	Chitorgaḍh ...	Jaina temple in front of Rāmpol on fort ...	$6\frac{1}{2}\times4\frac{3}{4}$
3234-3235	Ajmer ...	Rājputānā Museum, two images from	$4\frac{1}{4}\times3\frac{1}{4}$
3236	Auwā ...	Temple of Kāmeśvara, interior of *sabhāmaṇḍapa* ...	$6\frac{1}{2}\times4\frac{3}{4}$
3237	Do. ...	Do. do. back view of	$8\frac{1}{2}\times6\frac{1}{2}$
3238	Jawāliā ...	View of temple of Mānkāleśvara, from east ...	$6\frac{1}{2}\times4\frac{3}{4}$
3239	Sāṇderāv ...	Temple of Pārśvanātha, view from south-west ...	"
3240	Do. ...	Do. do. entrance view of ...	"
3241	Do. ...	Do. do. image of a Jaina *sādhu* from .	$4\frac{1}{4}\times3\frac{1}{4}$
3242	Do. ...	*Chhatri* near the *talāv* at	$6\frac{1}{2}\times4\frac{3}{4}$
3243	Korṭā ...	Temple of Ṛishabhadeva, view from north-east ...	$8\frac{1}{2}\times6\frac{1}{2}$
3244	Do. ...	Image of Ṛishabhadeva, from same	"
3245	Do. ...	Temple of Śāntinātha, front view of	"
3246	Do. ...	Do. do, view of same, from south-east ...	$6\frac{1}{2}\times4\frac{3}{4}$
3247	Do. ...	Temple of Mahāvīrasvāmī, view from south-west ...	"
3248	Do. ...	Do. do. wall mouldings of same from south east ...	$8\frac{1}{2}\times6\frac{1}{2}$
3249	Bāmṇerā ...	Temple of Sūrya; view from south-east	"
3250	Do. ...	Do. same from north-east	$8\frac{1}{2}\times6\frac{1}{2}$
3251	Pālaḍī ...	View of Jaina temple from south-west	$6\frac{1}{2}\times4\frac{3}{4}$

Serial Number	Locality.	Title of Photograph.	Size of Negative.
3252	Pāladī	View of two Śaiva temples	6½ × 4¾
3253	Alāwās	Mallinātha's *thān* ...	"
3254-3255	Thāmlī	Temple of Śāntinātha, two sculptures from	4¼ × 3¼
3256	Do.	*Chhatris* of *Svāmis*	6½ × 4¾
3257	Āhor	Temple of *Mātā*, front view of	8½ × 6½
3258	Jālor	*Topkhānā*, front view of	"
3259	Do.	Do. ceiling from	"
3260	Do.	Do. view from south-east	6½ × 4¾
3261	Do.	Do. north corridor of	"
3262	Do.	Do tomb from	4¼ × 3¼
3263	Do.	Fort, general view of temples from east ...	6½ × 4¾
3264	Do.	Do. *Chaumukh* temple, front from east ...	8½ × 6½
3265	Do.	Do. do. interior from 2nd storey	"
3256	Do.	Do. do do. below	6½ × 4¾
3267	Do.	General view of temples from *naubatkhānā*	8½ × 6½
3268	Do.	Temple of Kumārapāla, view from east ...	"
3269	Do.	Do. do. wall mouldings of	"
3270	Do	Do. view of south side with fort walls of Dahiyas...	6½ × 4¾
3271	Do.	Do. view of north side from Vīrama *chauki*	8½ × 6½
3272	Do.	Do. front view of *masjid* ...	"
3273	Do.	Śire-mandir, front view of ...	4¼ × 3¼
3274	Siwānā	View of fort, from village, from south-east	8½ × 6½
3275	Do.	Rātiā-mandir, shrine door	6½ × 4¾
3276	Do.	Do. front view of ...	"
3277	Do.	Do. side view from south-west ...	"
3278	Nāl-Gudhā	Ruined Jaina temple from north-east	"
3279	Maṇḍor	Ajitsingh's *thadā* ...	"
3280	Do.	Image of Tukesvara-Mahādeva	4¼ × 3¼
3281	Junāgadh	Bahādur Museum, two images from	8½ × 6½
3282	Do.	Do. *torana* from	"
3283	Do.	Do. railing of Boriyā *stūpa*	"
2384	Do.	Do. contents of same	6½ × 4¾
3285	Do.	New building over Aśoka's inscription rock	"
3286	Do.	Uparkoṭ, mosque on	8½ × 6½
3287	Do.	Do. two guns on	6½ × 4¾
3288	Do.	Do. arched gateway of ...	"
3289	Do.	Do. do. do	4¼ × 3¼
3290	Do.	Girnār, general view of Jaina temple	"
3291	Do.	Do. Guru-śikhara	"
3292	Do.	Do. Bhairava *jāp*	"

Inscriptions copied during 1908-1909.

Serial Number.	Place.	Position of Inscription.
2424	Kahdal	[illegible]
2425	Bālerā	[illegible]
2426	Honāvar	[illegible]
2427	Do	[illegible] temple near entrance
2428	Barkāṇā	[illegible] from Bayāṇā).
2429	Ajmer	[illegible] from Sāmoli in the Bhūmaṭ
2430	Do.	[illegible] Mewār).
2431	Do.	Do. do. (originally from Arthūṇā, in Banswāḍā State).
2432	Do.	Do. do. do. do.

Serial Number.	Place.	Position of Inscription.
2433	Ajmer ...	Museum, fragments of inscribed slabs originally from the Arhāi-dīn-kā jhopdā.
2434	Do. ...	Do. another stone in do. do.
2435	Auwā ...	Temple of Kāmeśvara, on pillar in *sabhā-maṇḍapa.*
2436	Do. ...	Do. do. on a second pillar in do.
2437	Do. ...	Do. do. on a third pillar in do.
2438	Sāṇderāv ...	Jaina temple, above entrance from inside.
2439	Do. ...	Do. above lintel of cell in south corridor.
2440	Do. ...	Do. on pillar in *sabhā-maṇḍapa.*
2441	Do. ...	Do. on another pillar do.
2442	Do. ...	Do. on third pillar do.
2443	Bāmṇerā ...	A copper plate } in possession of a Brāhmaṇa named Rāmā Khutā.
2444	Do. ...	Do. } in possession of a Brāhmaṇa named Rāmā Khutā.
2445	Do. ...	Do. } in possession of a Brāhmaṇa named Rāmā Khutā.
2446	Do. ...	Temple of Sūrya, on a pillar.
2447	Do. ...	Do. on the same pillar.
2448	Do. ...	Do. on another pillar.
2449	Do. ...	Do. on third pillar,
2450	Do. ...	Do. on fourth pillar.
2451	Do. ...	Do. near shrine door.
2452	Thāmli ...	*Maṭha,* on a pillar on east.
2453	Jālor ...	*Topkhānā,* on a pillar in *zanānā* gallery.
2454	Do. ...	Do. on another pillar do.
2455	Do. ...	Do. on lintel do.
2456	Do. ...	Do. on capital of pillar in do.
2457	Do. ...	Do. on pillar of second row from front, south end of main body.
2458	Do. ...	Do. on lintel near north end of main body.
2459	Do. ...	Do. another on the same as last.
2460	Do. ...	Do. on lintel of north entrance.
2461	Do. ...	Do. on lintel in storey above central dome.
2462	Do. ...	Do. in niche in north corridor.
2463	Do. ...	Inside gateway near *kacheri.*
2464	Do. ...	At entrance of *kacheri.*
2465	Do. ...	At entrance of Sāṇderāv *masjid.*
2466	Do. ...	Above *mihrāb* of *idgāh* outside the town.
2467	Do. ...	Another near last.
2468	Do. ...	Fort, in *masjid* in.
2469	Do. ...	Another in the same.
2470	Do. ...	From *chaumukh* temple.
2471	Do. ...	Sire-mandir, on stone near entrance inside, outside the town.
2472	Do. ...	Do. another on same.
2473	Siwāṇā ...	On wall, at entrance of Fort.
2474	Do ...	Another near same.
2475	Junāgaḍh ...	A set of copper-plates found at Navlākhi.
2476	Aihoḷe ...	From top of a pillar in Jaina temple opposite Virūpāksha temple.
2477	Do. ...	On a pillar in middle of the temple in south-west corner of Survey No. 66.
2478	Do. ...	On front face of old temple in Survey No. 268.
2479	Do. ...	*Durga* temple on the north face wall of the main entrance of the courtyard of.
2480	Do. ...	Durga temple on the south wall between two *devī* sculptures.
2481	Do. ...	On pillar in temple No. 27.
2482	Do. ...	On another pillar in temple No. 27.
2483	Do. ...	Huchchappayā's temple in Survey No. 270 on wall of entrance of *maṇḍapa.*
2484	Do. ...	Do. do. do. on south of entrance.
2485	Do. ...	*Durga* temple on the south wall of inner porch of.
2486	Do. ...	Do. on pillar on north side on its west face.
2487	Do. ...	Do. on the parapet of steps on south side.
2488	Do. ...	Lāḍ Khān temple on a pilaster near entrance to *maṇḍapa.*
2489	Do. ...	Do. on wall in porch.
2490	Do. ...	Do. on an image lying near the Meguṭi temple.

List of Drawings made during 1908-1909.

Serial Number.	Place.	Title of Drawing.
1339	Aiholo ...	Sketch plan of village.
1340	Do.	Plan and section of [illegible]
1341	[illegible]	[illegible]
1342	[illegible]	[illegible]
1343	[illegible]	[illegible]
1344	[illegible]	[illegible]

III.—CONSERVATION. BOMBAY.

29. The following is a statement of conservation works carried out in the Bombay Presidency during the financial year 1908-1909. It is compiled from the annual lists sent in by the Superintending Engineers of the Divisions, and the Examiner, Public Works Accounts, Bombay.

Work carried out.

Northern Division.

	Rs	a.	p.
Presidency—			
Bombay, maintenance and repairs to caves and piers, Elephanta ...	1,904	0	0
Do. repairs to Custodian's quarters, do. ...	63	0	0
Do. do. Assistant Custodian's quarters, do. ...	11	0	0
Do. do. police *chauki* and watchman's quarters do. ...	11	0	0
Do. special repairs to caves, do. ...	4,691	0	0
Do. removing the fallen rock and debris at the entrance of the caves, do.	215	0	0
Kairā and Panch Mahāls District—			
Champānir, caretaker for the Jāmi *masjid*	70	0	0
Do. special repairs to Naginā *masjid*	1,687	0	0
Do. special repairs to Kevdā *masjid*	1,624	0	0
Do. special repairs to Eastern gateway	356	0	0
Halol, special repairs to Shikandar Shāh's tomb	1,123	0	0
Ahmedābād District—			
Ahmedābād, maintenance of watchmen for old buildings	155	12	9
Do. providing drainage connection in the Rānī Siprī's mosque .	97	15	0
[illegible] mosque and tomb at Usmānpur	1,027	3	2
[illegible]	634	7	9
[illegible]	780	13	1
[illegible]	963	4	3
* Thāṇā District—			
Thāṇā, repairs to graves of two Chiefs of Salsette in the English Church at Thāṇā	5	0	0
* Broach District—			
Broach, special repairs to Jāmi *masjid*	1,199	15	11
Do. erecting a memorial tablet on Dutch Factory.	116	14	2

Central Division.

	Rs	a.	p.
Poona District—			
Kārli, repairs to caves	549	0	2
Bhājā, repairs to caves	99	15	5
Bedsā, repairs to caves	99	2	5
Sinhgaḍ, repairs to Fort	99	14	0
Junnar, repairs to caves	64	4	6
Do. repairs to Shivneri Fort	147	12	0
Sholāpur District—			
Sholāpur, destroying the growth of shrubs on the walls and bastions of the Fort	200	0	0
Nāsik District—			
Nāśik, current repairs to Pāṇḍu Lenā Caves	134	0	0
Carried over ...	18,220	6	7

	Rs.	a.	p.
Brought over ...	18,220	6	7
East Khāndesh District—			
Pāṭan, repairs to the temple of Maheśvara	200	0	0
West Khāndesh District—			
Balsāṇe, repairs to old temples	22	18	0
Thālner, special repairs to Muhammadan tombs	723	10	7

Southern Division.

	Rs.	a.	p.
Bijāpur District—			
Bijāpur, constructing a gun trophy	1,464	0	0
Do. preparing glass frames for the old Asār Mahāl carpets ...	93	0	0
Do. providing lightning conductor for the mosque in the Ibrāhim Rauza	43	0	0
Do. providing stone lamp stands for certain old buildings ...	24	0	0
Do. providing railing around Shikandar Adil Shāh's tomb ...	167	0	0
Do. conveying inscription stones from Nālatvāḍ to the Museum, Bijāpur	27	0	0
Do. caretaker for the Bijāpur Museum	120	0	0
Do. repairs to *nagarkhānā* converted into Museum	187	0	0
Do. restoration of the Gol Gumbaz	3,300	0	0
Do. compensation for Nan Gumbaz	69	0	0
Do. current repairs to the old Muhammadan buildings ...	1,237	0	0
Do. special repairs to the Jal-Mandir	1,304	0	0
Do. repairing minarets of Mehtar Mahāl	167	0	0
Do. special repairs to the Jhorāpur gateway	231	0	0
Do. special repairs to Asār Mahāl	51	0	0
Bādāmi, pay of the caretaker for the caves	72	0	0
Belgaum District—			
Degām, special repairs to Kallagudi temple	1,636	0	0
Dhārwār District—			
Gadag, repairs to the temple of Sarasvatī	697	0	0
Do. repairs to the temple of Someśvara	1,008	0	0
Ratnāgiri District—			
Dābhol, special repairs to the old mosque	26	0	0
*** Kārwār District—**			
Bhaṭkal, repairs to slab tombs	5	2	1
Honāvar, repairs to the Monument of General Hill	101	15	4

Indus Left Bank Division.

	Rs.	a.	p.
Hyderābād District—			
Hyderābād, repairs to the tomb of Ghulām Shāh Kalhorā ...	15	0	0
Do. repairs to the tomb of Ghulām Nabi Kalhorā's tomb ...	25	0	0
Do. pay of the caretaker for Ghulām Shāh Kalhorā's tomb ...	42	0	0
Do. pay of the caretaker for Ghulām Nabi Kalhorā's tomb ...	42	0	0

Indus Right Bank Division.

	Rs.	a.	p.
Karāchi Canals District—			
Taṭṭā, pay of the caretakers for archæological buildings on Makli Hills .	111	0	0
*Miāni, repairs to monuments	76	7	0
*Dabb, repairs to monuments	3	4	7
*Karāchi, repairs to Napier obelisk Detention Camp, Kiāmāri ...	20	8	2
*Matir, repairs to tomb near the station	7	0	0
*Tāndo-Alayhār, repairs to tomb of Ensign David Irving	1	0	0
* Do. repairs to tomb of Charles James Regnold ...	3	0	0

Archaeological Excavation.

	Rs.	a.	p.
Excavation work at Brāhmaṇābād, Sind	946	9	3
Total ...	32,484	12	7
Total sanctioned grant, Imperial and Provincial ...	32,543	0	0
Balance unspent ...	58	3	5

* Omitted in the Superintending Engineer's list.

30. The restoration of the great cornice of the Gol Gumbaz, on the south side, at Bijāpur, has been completed, and no more will be done at present.

Bijapur.

31. The Jod Gumbaz still continues to be used as a residence, but a site has been selected for the Judge's new bungalow, and it is hoped it will not be long before it is ready for his use.

32. The untidy collection of great guns and other objects, which, for so many years, littered the area before the Gagan Mahāl, has been arranged as a gun trophy beneath the Museum (*nagarkhānā*).

33. During the monsoon of 1908 a great mass of rock fell from above the front of the Elephanta Caves, which was removed during the cold weather. The rain, which was responsible for this, percolates freely into the interior of the cave through natural fissures in the rock, and is rapidly rotting and disintegrating it. The work of rebuilding the missing and damaged columns in the great cave has not been begun at all too soon, as masses of the unsupported rock are liable to fall at any moment.

Elephanta Caves.

34. The fine old temples of the Chalukyan dynasty, which are found so plentifully distributed over the Dhārwār and Belgaum districts, have long needed attention to arrest decay and further ruin, but little has been done to them. During the year, however, three of the best—at Degām and Gadag—were taken in hand.

Chalukyan Temples.

35. Sind came in for a very small share of attention owing to more urgent demands elsewhere

Sind.

36. Eighty-nine estimates for conservation work in the Circle passed through my hands, most of which were approved. Copies of these were made, as usual, and retained in my office.

Estimates.

36. Printed and manuscript conservation notes were prepared and submitted to Collectors and Executive Engineers upon buildings at Ahmedābād and Dholkā, and on the Junnar caves and Muhammadan buildings Similar notes were prepared upon the Ajantā and Dhamnār caves, and were forwarded, respectively, to the Resident at Hyderābād and the Political Agent at Indore. Copies are attached for the perusal of Government. Notes have been prepared, but are not yet printed, upon the old Sun temple at Mudherā in His Highness the Gāikwāḍ's territory, and upon some newly visited remains in the Panch Mahāls. The Old Dutch Factory at Vengurlā was visited and reported upon.

Conservation Notes.

37. The list of works it is proposed to take in hand during the year 1909-1910 is as follows. They are listed in order of urgency :—

Works proposed.

(From Provincial Revenues.)

	Rs.
Northern Division—	
Presidency—	
Ghārāpuri, ordinary repairs to the Elephanta Caves and Piers ...	2,000
Do. do. to custodian's quarters	85
Do. do. to the assistant's quarters	15
Do do. to police *chauki* and watchman's quarters ...	10
Ahmadābād—	
Ahmadābād, pay of caretakers for archæological buildings ...	165
Kaira and Panch Mahāls—	
Champānir, watchman's pay	100
Central Division—	
Poona—	
Kārli, ordinary repairs to the caves and custodian's pay	5?0
Nāsik—	
Nāsik, repairs to and maintenance of Pāṇḍu Leṇā Caves	111

Rs.

Indus Right Bank Division—
Karáchi Canals—
Tattá, pay of the caretaker for buildings on Makli Hill 120

Indus Left Bank Division—
Central Hyderábád Canals—
Hyderábád, repairs to and maintenance of Ghulám Sháh's tomb ... 160
Do. do. of Ghulám Nabi Khán's tomb ... 120

Central Division—
West Khándesh—
Baláná, pay of the caretaker for the temple 12

Southern Division—
Bijápur—
Badámi, pay of the caretaker for the caves 72
Bijápur, pay of the caretaker of the [illegible] 120

Northern Division—
Ahmadábád—
Ahmadábád, Malik Isan-ul-Mulk's mosque ... ... 1,5[illegible]

Southern Division—
Dhárwár—
Gadag, special repairs to the temple of [illegible] ... ... 77[illegible]
Do. do. of Sarasvati ... ... [illegible]

Bijápur—
Bijápur, special repairs to [illegible] ... ... [illegible]

Ratnágiri and Kolába—
Revdanda, special repairs to old fort ... ... [illegible]

Northern Division—
Kaira and Panch Maháls—
Kapadvanj, special repairs to the [illegible] ... ... [illegible]

Southern Division—
Bijápur—
Bijápur, special repairs to the roof of the Asar Mahál ... ... 2,[illegible]

Northern Division—
Ahmadábád—
Ahmadábád, Sayyid Usmán's mosque ... ... 2,[illegible]

Southern Division—
Ratnágiri and Kolába—
Vijaydurg, special repairs to the fort walls ... ... 1,02[illegible]

Indus Right Bank Division—
Karáchi Canals—
Tattá, repairs to the Dabgir mosque 769
Do. do. to [illegible] Khán's mosque 475

Northern Division—
Kaira and Panch Maháls—
Chámpánir, repairs to Chámpánir walls 150

Ahmadábád—
Ahmadábád, current repairs to old archæological buildings ... 1,000

Southern Division—
Bijápur—
Bijápur, current repairs to old buildings 1,000

Northern Division—
Ahmadábád—
Ahmadábád, Dádá Harir's well 500
Do. Ráni Sipri's mosque 140
Do. Sháh Alam's tomb 50

Southern Division—
Bijápur—
Bijápur, experimenting on the cornice of the Ibráhim Rauzá ... 500

Total ... 20,000

(*From Imperial Revenues*)

	Rs.
Northern Division—	
Surat and Broach—	
Broach, special repairs to Jāmi Masjid	2,400
Kairā and Panch Mahāls—	
Champānir, special repairs to Jāmi Masjid	2,800
Southern Division—	
Bijāpur—	
Bijāpur, Ibrāhim Rauzā (brackets of mosque and roof of first floor gallery of tomb)	4,800
Total ...	10,000
From Provincial Revenues ...	20,000
Grand Total ...	30,000

IV.—BOMBAY. NATIVE STATES.

38. The Political Agents, Pālanpur, Mahi Kānthā, Rewā Kānthā, Cutch and Sāvantvāḍi, report that no conservation works or other archæological undertakings were carried out in any of the States under their respective jurisdictions during the official year.

Palanpur, Mahi Kantha, Cutch, Savantvadi, Rewa Kantha.

39. In Kāṭhiāwār, the Political Agents for the Gohilwād and Hālar Prānts also report that no conservation work was undertaken in their Agencies. The Political Agent, [illegible] 'hat His Highness the Nawāb Sāheb of [illegible] of conservation proposed by me for [illegible] Pātan, which is connected with the [illegible] Ghazni, and had directed the State Engineer to carry out the same at an estimated cost of Rs. 4,300. He further reports, on the 14th July 1909, that Rs. 100 have been spent on this work.

Kathiawar.

40. From the Political Agent, Jhālāwād Prānt, I learn that the Wadhwān Darbār has spent Rs. 1,021 in repairs to the old Rāṇaka Devī temple and the Hadi Mātā's temple.

41. A return from the Baroda State, too late for inclusion in last year's report, states that during the year 1907-1908, Rs. 286 were expended upon the Rang Mahāl building at Kadi. The magnificent stone ceiling scroll, which had been lying for many years at the tomb of Shekh Farid at Pātan, was acquired for the Baroda Museum for Rs. 500. An illustration of this, from one of our drawings, is published in the *Technical Art Series* for 1886, plate V. During this last year I visited Mudherā in North Gujarāt, and prepared notes for the conservation of the beautiful old temple of Sūrya at that place. These will be printed shortly, and submitted to the Resident.

Baroda.

42. Another return, too late for the last report, was received from the Political Agent, Kolhāpur and Southern Marāthā Country, stating that no amount was spent on ancient buildings or on things appertaining to Archæology during 1907-1908. His report is to the same effect for the year 1908-1909.

Kolhapur and S. M. Country.

V.—CENTRAL INDIA.

43. The return from the Political Agent, Bundelkhand, for the year 1907-1908 arrived too late for last year's report It states [illegible] the work, [illegible] Khajrāhā, [illegible] cal Agent,

says he deserves great credit for his intelligent and practical manner of dealing with difficult problems as they arise. I need hardly say that Mr. Jardine himself still interests himself with unabated zeal in the work, and is really the moving spirit. His Highness the Mahārājā is as interested as ever in all that is being done, and does all he can to facilitate matters. Mr. Marshall, Director-General of Archæology, visited Khajrāhā early in the year, and was satisfied with all he saw. The open air Museum, containing all the hundreds of loose sculptures gathered together there, has been completed. When all the work is accomplished, Khajrāhā will be a good example of careful and intelligent conservation and preservation.

44. The Government of India have sanctioned a grant-in-aid towards these works for the year 1909-1910 of Rs. 8,000.

BAGHELKHAND.

45. In Bāghelkhaṇḍ the only works of conservation carried out were in connection with the protection of the ancient inscriptions at Alāhghāṭ and Piawan.

DHAR, Mandu.

46. The Political Agent, Bhopāwār, sends in a statement showing the progress of the work of conservation of ancient monuments at Dhār and Māṇḍu. Four buildings were under repairs, *viz.*, the Tower of Victory and Hoshang's Tomb at Māṇḍu, and the Lāṭ Masjid and Kamal Maula at Dhār, a total only of Rs. 402 having been spent. The Director-Genaral visited Māṇḍu in the early part of this year, and found matters rather unsatisfactory. He has, however, drawn up full notes for future work, which, it is to be hoped, will be strictly adhered to. The present unsatisfactory state of the work has been caused mainly by the frequent changes in the personnel since Captain Barnes' departure. Not only has the Political Agent been changed but the Executive Engineer and the Supervisor, who were doing such good work, have also left. No continuity on the original lines has been maintained, and much confusion has crept in.

INDORE.

47. The Resident at Indore reports that no archæological work was carried out in that State during the year 1907-1908 and 1908-1909.

BHOPAL, Sanchi.

48. The report of the Political Agent in Bhopāl for 1907-1908 arrived too late for use in my last Progress Report. He stated that Rs. 98 were expended upon the conservation of the Sānchi *stūpa*. During 1908-1909 no repairs were executed in this Agency.

VI.—RAJPUTANA.

JAISALMER, BHARATPUR, DHOLPUR, KARAULI, KISHANGARH, ALWAR, BUNDI, TONK AND SHAHAPURA.

49. The following States have sent in blank returns concerning the conservation of ancient monuments or archæological work generally: Jaisalmer Bharatpur, Ḍholpur, Karauli, Kishangarh, Alwar, Bundi, Tonk and Shāhapurā.

MARWAR, Mandor.

50. In Mārwār repairs were made to the cenotaph of Mahārāj Ajitsing at Maṇḍor near Jodhpur. At this old site excavations were carried out last cold weather under the supervision of the Director-General of Archæology. It was here that Mr. D. R. Bhāndārkar discovered the interesting old Gupta sculptures described shortly by him in my Progress Report for 1906-1907, and more fully, with illustrations, in the Archæological Survey *Annual* for 1905-1906.

SIROHI, Abu.

51. The repairs to the famous Dilwārā temples at Mount Ābū are going on slowly. This is a case where a certain amount of restoration cannot be avoided, but it is being carried out as far as possible in keeping with the old work. The temples are in full use, and it is but natural for the community to wish to keep it in what might be called working order. It is difficult at times to get the temple authorities to see as we do, and to keep a propped-up broken beam for its hoary associations, rather than replace it by a new and sound one.

BIKANER, Hanumangarh Fort, Devikund.

52. The Hanumāngarh Fort in the Bikāner State [illegible] attention in the [illegible] of Thākur Jiorāj [illegible]

Repairs to the cenotaphs at Devīkuṇḍ were carried out under the sanction of the Mehkmā Khās of Bikāner.

KOTAH.

53. The work on the modern temple of Padmanāthji, near the Kishorepurā gate of Koṭāh city, mentioned in my last Progress Report, has been continued.

JHALAWAR, Chandravati.

54. At the ruins of Chandrāvati in the Jhālāwār State, a general clearance has been made around the old ruined shrines by road gangs under instructions from the Diwān of Jhālāwār.

VII.—HYDERABAD, DECCAN.

Ajanta Caves.

55. The far-famed Ajanṭā Caves, in [illegible] on the southern [illegible] last by me [illegible] the necessary measures for their conservation were prepared. They were subsequently printed and forwarded to the Resident at Hyderābād for favour of transmission to His Highness' Government. I have not heard yet whether any action has been taken upon them. No report has reached us of anything further having been done in the State.

VIII.—PROTECTED MONUMENTS.

56. I am able to report very considerable progress under this head since writing my last report. The following is a list of Monuments declared "Protected" by Government (see Government Resolution No. 1221 of the 4th March, 1909, General Department, and confirmed after the prescribed notice, under section 3 (2) of the Ancient Monuments Preservation Act No. VII of 1904, had been duly exhibited, by their Resolution No. 2704 of the 26th May, 1909, General Department):—

Serial No.	Place where the monument is situated.		Name or description of the monument.	Class of monument or other remarks
	Tāluka.	Town or village.		
		Ahmedabad District.		
1	Daskrohi ..	Ahmedābād City and Suburbs.	Rāṇī Rūpavantī's mosque in Mirzāpur	I (b)
2	" ...	" ...	Rāṇī Sipri's mosque and tomb ...	I (a)
3	" ..	" ...	Muhāfiz Khān's mosque ...	I (a)
4	" ..	"	Ahmad Shāh's tomb [illegible]	I (b)
5	" ...	"	[illegible]	I (b)
6	" ..	"	[illegible]	I (b)
7	" ...	"	[illegible]	I (b)
8	" ...	"	[illegible]	I (b)
9	" ...	" ...	The Shāhpur or Kazi Muhammad Chisti's *masjid*.	I (b)
10	" ...	" ..	The Queen's mosque in Sārangpur ...	I (a)
11	" ...	" ..	Kutb Shāh's mosque	I (b)
12	" ..	" .	Sayyid Usmān's mosque and tomb ...	I (b)
13	" ..	"	Shāh Alam's tomb with all surround-	I (b)
14	" ...	" .	[illegible] ...	I (b)
15	" ...	" .	[illegible] ..	I (b)
16	" ..	" .	[illegible] ...	II (b)
17	" ...	" ...	Sakar Khān's mosque	II (b)
18	" ...	" ...	Phuṭi *masjid*	II (a)
19	" ...	" ...	Daryā Khān's tomb	II (b)
20	" ..	" ..	Achyut Bibi's *masjid* and tomb ..	II (a)
21	" ..	" ...	Malik Alam's mosque	II (b)
22	" ..	" ...	Bābā Lului's *masjid*	I (a)

Serial No.	Place where the monument is situated.		Name or description of the monument.	Class of monument or other remarks.
	Tāluka.	Town or village.		

Ahmedabad District—*continued.*

Serial No.	Tāluka.	Town or village.	Name or description of the monument.	Class of monument or other remarks.
23	Daskrohi ...	Ahmedābād City and Suburbs.	Malik Isan-ul-Mulk's mosque ...	II (*b*)
24	" ...	" ...	Mātā Bhavānī's well	II (*b*)
25	" ...	" ...	Dādā Harir's well	I (*a*)
26	" ...	" ...	Dādā Harir's mosque and tomb ...	I (*a*)
27	" ...	" ...	Tomb of Mir Abu Turāb ...	II (*a*)
28	" ...	" ...	Brick *minārs* on Railway station platform.	II (*a*)
29	" ...	" ...	Dutch tombs at the Kānkriā Tank ...	I (*a*)
30	" ...	" ...	The Tīn Darwāzā	I (*b*)
31	" ...	" ...	Azamkhān's palace	I (*a*)
32	" ...	" ...	The Moti Shāhi Bāg	I (*a*)
33	" ...	" ...	Siddi Sayyid's *masjid*	I (*b*)
34	" ...	" ..	Ahmed Shāh's mosque	I (*a*)
35	Sānand ...	Markabā ...	Tomb of Sheikh Ahmed Khatu Ganj Baksh.	I (*b*)
36	Daskrohi. ...	Sarkhej ...	Pavilion before the last... ...	I (*b*)
37	" ...	" ...	The Great Mosque	I (*b*)
38	" ...	" ...	Tomb of Muhammad Bigarāh ...	I (*b*)
39	" ...	" ...	Tomb of Bibi Rājbāi	I (*b*)
40	" ...	" ...	The Great Tank, palace and harem ...	II (*b*)
41	" ...	" ...	Mosque of Balol Khān Kāzi ...	I (*a*)
42	" ...	" ...	The Jāmi *masjid*	I (*a*)
43	" ...	" ...	Khān *masjid*	II (*b*)
44	Sānand ...	Makarbā ...	The Rauzas of Bāvā Alisar and Bāvā Ganj Baksha.	II (*b*)
45	Viramgām ...	Viramgām ...	The Mansur *Talāv* and shrines ...	II (*b*)
46	" ...	Māṇḍal ...	The Jami, Sayyid, Kāzi and Ganjni *masjid*.	II (*b*)
47	Daskrohi ...	Batwā ...	Tombs	II (*a*)
48	" ...	Adālaj ...	Step-well with inscription ...	I (*a*)
49	" ...	Pāldi ...	Small stone mosque	I (*a*)
50	" ...	Kochrāb ...	Siddi Basir's *minārs* and tombs ...	II (*a*)

Kaira District.

Serial No.	Tāluka.	Town or village.	Name or description of the monument.	Class of monument or other remarks.
1	Mehmadābād...	Sojali ...	Tomb of Mubārak Sayyid ...	II (*a*)
2	" ...	" ...	Tombs of Saif-ud-dīn and Nizām-ud-dīn.	II (*b*)
3	Kairā ...	Mehmadābād ...	The Bhāmariā well	II (*b*)
4	Kapaḍvanj ...	Kapaḍvanj ...	A sculptured arch	II (*a*)
5	Ṭhāsrā ...	Sarnal ...	Temple Galteśvara	II (*b*)

Panch Mahals District.

Serial No.	Tāluka.	Town or village.	Name or description of the monument.	Class of monument or other remarks.
1	Hālol ...	Desar ...	The Rudra Mālā	II (*a*)
2	" ...	Bhāvkā ...	Old ruined temple of Mahādeva ...	II (*b*)
3	" ...	Champānīr ...	The Jāmi *masjid*	II (*a*)
4	" ...	" ...	Sakar Khān's *dargāh*	II (*a*)
5	" ...	" ...	Shāher-ka-*masjid*	II (*a*)
6	" ...	" ...	The Māṇḍvi or Custom House ...	II (*a*)
7	" ...	" ...	The east and south Bhadar Gates ...	II (*a*)
8	" ...	" ...	The Naginā *masjid*	II (*a*)
9	" ...	" ...	Kevdā *masjid*	II (*a*)
10	" ...	" ...	The fort of Pāvāgaḍ and the ruined Hindu and Jaina temples on the top.	II (*a*)
11	" ...	Hālol ...	Tomb of Shikandar Shāh ...	II (*b*)

Broach District.

Serial No.	Tāluka.	Town or village.	Name or description of the monument.	Class of monument or other remarks.
1	Broach ...	Broach ...	The Jāmi *masjid*	I (*b*)
2	" ...	" ...	The Dutch tombs	II (*a*)

Serial No.	Place where the monument is situated — Tāluka	Place where the monument is situated — Town or village.	Name or description of the monument.	Class of monument of other remarks.
			Surat District.	
1	Chorāsi	Surat	Old English and Dutch tombs	II (a)
2	"	"	The old Armenian tombs	II (a)
3	Olpāḍ	Dhāv	Vaux's tomb	II (a)
			Thana District.	
1	Sālsette	Thānā	Tombs of the Chiefs of Sālsette	II (a)
2	"	Kaṇheri	The Buddhist Caves	I (a)
3	"	Kondivte	Caves	II (a)
4	Bassein	Bassein	Fort and old Portuguese remains	I (a)
5	Kalyān	Ambarnāth	The temple of Ambarnāth	I (a)
6	Sālsette	Borivli	A group of memorial stones	I (b)
7	"	"	Old Portuguese Churches, Watch Tower and Caves	II (b)
8	"	Mandapeśvara	Caves	II (b)
9	"	Majas	*Jogeśwarī Caves*	II (b)
10	Bassein	Arnālā	Fort	II (a)
			Ahmadnagar District.	
1	Ahmadnagar	Mehekari	Salābat Khān's Tomb	I (a)
2	"	Ahmadnagar	The Farā Bāg [illegible]	II (a)
3	"	"	[illegible]	II (a)
4	Kopargāon	Kokamṭhān	[illegible]	I (a)
5	Akolā	Ratanwāḍi	The Temple of Amritesvara	I (a)
6	"	Tāhākari	Triple-shrined temple of Bhavānī	II (a)
7	"	[illegible]	Caves and Temple	II (a)
8	Shrigondo	[illegible]	[illegible]	I (a)
9	"	[illegible]	[illegible]	II (a)
10	Pārner	Dhoke	Dhokeśvara Cave	II (a)
			Nasik District.	
1	Sinnar	Sinnar	The temple of Gondeśvara Mahādeva	I (a)
2	"	"	*The Temple of Āeśvara*	I (a)
3	*Yeolā*	*Ankāi*	Caves	I (a)
4	Mālegāon	Jhodgā	The Temple of Māṇikeśvara Mahādeva.	I (a)
			Poona District.	
1	Māval	Kārlī	Cave Temples and Inscriptions	I (a)
2	"	Bhājā	Do. do.	I (a)
3	"	Bedsā	Do do.	I (a)
4	"	Shelārwāḍī	Excavations and Inscriptions	II (a)
5	"	Lohgad	Fort	II (a)
6	"	Visāpur	Fort	II (a)
7	"	Rājmāchī	Fort	II (a)
8	Junnar	Junnar	Cave Temples and Inscriptions	I (a)
9	"	"	Fort of Shivneri	II (a)
10	"	"	Saudāgar Gumbāz	II (a)
11	"	"	Habshi Gumbāz	II (a)
12	*Haveli*	Poona	*Old European Tombs*	II (a)
13	"	"	The Cave Temple of Bhāmburdā	II (a)
14	"	Sinhgad	Fort	II (a)
15	Kheḍ	Kheḍ	Dilāwar Khān's Tomb	II (a)
16	Sirūr	Koregāon	Monument	II (a)
			Satara District.	
1	Sātārā	Sātārā	The old *wāḍā* on Sātārā Fort	I (a)
2	Jāvli	Pratāpgad	Afzulkhān's Tomb	I (a)
3	Karāḍ	Jakhinwāḍi	Buddhist Caves	II (a)

Serial No.	Place where the monument is situated.		Name or description of the monument.	Class of monument or other remarks.
	Tāluka.	Town or village.		
		Bijapur District.		
1	Bijāpur ...	Bijāpur ...	The Sonheri *masjid*	I (*b*)
2	" ...	" ...	Haidar Khān's Tomb	I (*b*)
3	" ...	" ...	Tomb of Pir Shaikh Hamid Kādir ...	I (*b*)
4	" ...	" ...	A small Tomb, No. 47	I (*b*)
5	" ...	" ...	Tomb, No. 48	I (*b*)
6	" ...	" ...	The Nau Gumbāz	II (*b*)
7	" ...	" ...	The Gumaṭ Bāori	II (*b*)
8	" ...	" ...	The Khiḍki *masjid*	II (*b*)
9	" ...	" ...	Mosque No. 366	II (*b*)
10	" ...	" ...	The Sangat and Nāri Mahāls at Torweh	II (*b*)
11	" ...	" ...	Afzulkhān's Wives' Tombs ...	II (*b*)
12	" ...	" ...	Ain-ul-Mulk's Tomb	II (*b*)
		Dharwar District.		
1	Hubḷi ...	Unkal ...	The Temple of Chandramauliśvara ...	I (*b*)
2	" ...	" ...	The Temple of Kalameśvara ...	I (*b*)
3	" ...	Amargol ...	Banaśaṁkarī Devī	II (*b*)
4	" ...	" ...	Saṁkara *liṅga* Temple	II (*b*)
5	Kalghaṭgi ...	Tambur ...	Basavannā Temple	II (*b*)
6	Karajgi ...	Haraḷhalli ...	Someśvara Temple	II (*b*)
7	" ...	Galagnāth ...	Galageśvara Temple	II (*b*)
8	" ...	Hāveri ...	Siddheśvara Temple	I (*b*)
9	Rāṇebennur ...	Chavaḍanpur ...	Temple of Mukteśvara	I (*a*)
10	Hāngaḷ ...	Hāngaḷ ...	Temple of Tārakeśvara	I (*b*)
11	" ...	" ...	Old Jaina Temple in Fort ...	II (*b*)
12	" ...	" ...	Old ruined Temple between the Fort and tank with the two sides of a very finely sculptured doorway buried in accummulated earth ...	II (*b*)
13	" ...	Baḷambīd ...	Kalameśvara Temple	II (*b*)
14	" ...	" ...	Rāmeśvara Temple	II (*b*)
15	" ...	Nāregaḷ ...	Sarveśvara Temple	II (*b*)
16	Koḍ ...	Raṭṭihaḷḷi ...	Kadambeśvara Temple	I (*b*)
17	Gadag ...	Gadag ...	Sarasvatī Temple	I (*b*)
18	" ...	" ...	Someśvara Temple	I (*a*)
19	" ...	Lakkuṇḍi ...	Kāśīviśveśvara Temple	I (*b*)
20	" ...	" ...	Naneśvara Temple	I (*b*)
21	" ...	" ...	Nāganātha Temple near the Jaina Temple	I (*b*)
22	" ...	" ...	Māṇikeśvara Temple at the Maskin-bhānvi.	II (*b*)
23	" ...	" ...	Kumbhāragiri-Īśvara Temple ...	II (*b*)
24	" ...	" ...	The Maskinbhānvi	II (*b*)
25	" ...	" ...	The Jaina *basti*	II (*b*)
26	" ...	Ḍambaḷ ...	Someśvara Temple	I (*b*)
27	" ...	" ...	Doddabasapā Temple	I (*b*)
28	Navalgund ...	Aṇṇigeri ...	Śrī-Amriteśvara Temple ...	II (*b*)
		Kolaba District.		
1	Māngāon ...	Kuḍā ...	Caves	I (*a*)
2	Mahāḍ ...	Pāl ...	Caves	II (*a*)
3	" ...	Rāygaḍ ...	Fort of Rāygaḍ	II (*a*)
4	Panvel ...	Ghārāpurī ...	Elephanta Caves	I (*a*)
5	Pen ...	Nāgoṭhṇā ...	Nāgoṭhaṇā Bridge	I (*a*)
		Hyderabad District (Sind).		
1	Hyderābād ...	Hyderābād ...	Tomb of Ghulām Shāh Kalorā ...	I (*a*)
2	" ...	" ...	Tomb of Ghulām Nabi Khān Kalhorā.	I (*a*)
3	Moro ...	Daulatpur ...	Buddhist *stūpa* ...	I (*a*)
4	" ...	" ...	Tomb of Nur Muhammad Kalhorā ...	I (*a*)

Serial No	Place where the monument is situated		Name or description of the monument	Class of monument or other remarks
	Tāluka	Town or village		
			Sukkar District (Sind).	
1	Sukkar ...	Sukkar ...	Mir Māsum's *minār*	II (b)
2	Rohri ..	Rohri ...	Shrine known as "Satyan-jo-thān".	I (b)
			Larkhana District.	
1	Dādu ...	Khudābād ...	Tomb of Yār Muhammad Kalhorā ...	II (a)
			Thar and Parkar District.	
1	Nagar ..	Gori ...	Temple	I (b)
2	" ...	Bodesar ..	Temple	II (a)
3	" ..	Virawah ...	Temple	II (b)

57 No monuments have been declared as yet in the following districts during the year:—Sholāpur, East Khāndesh, West Khāndesh, Belgaum, Ratnāgiri, Kārwār and Karāchi.

Note—Since the close of the year under report, lists of declared monuments in the Belgaum and Kānarā Districts have been published in the *Government Gazette*. They will be included in the next Progress Report.

IX.—EXCAVATION.

SIND, Brahmanabad

58. Excavation was [illegible] Sind during the months [illegible] h are [illegible] were expended upon the work. I received great assistance from Mr. Sanijrām *Jivatrām Advāni, Sub-Divisional Officer, Public Works Department*, at Shāhdādpur, and was also materially helped by Mr. U. B Shivdāsān, L.C.E., Assistant Engineer, Jāmrāo Canals.

X.—ORIGINAL EXPLORATION.

PANCH MAHALS

59. Under this head I have to report our visits to old temples at Bhāvkā, Ratanpur and other places in the Panch Mahāls, which had not been examined before. The old ruined *shrine at* Bhāvkā I visited *in company with* Mr R. C. Brown, I C.S, the Collector.

SIND, Mirpur Khas

60. The remains of the old brick *thūl* at Mīrpūr Khās in Sind was examined after completing our excavation work at Brāhmanābād, when it was found that there was more promise of *interesting* discoveries being made here than at the latter place. It is reserved for next season.

BIJAPUR, Aihole.

61. Aihole, an old capital of the Early Chalukyas, situated in an out-of-the-way corner of the Bijāpur District, was visited by me a second time after a twenty-seven years' interval, where the ancient temples scattered in and around it presented many new points of interest, seen the better by the light of so many years' experience. *Previous to my first visit, they had been visited* by Dr. Burgess, who has [illegible] first report but, owing to the short time [illegible] *thoroughly as they deserved.* [illegible] their conservation.

KOLABA, Owle.

62. The Collector of Kolābā, in January last, reported the discovery of a cave at Owle in the Panvel *tālukā*, and subsequently in June, Mr. R. V. Shringarpure, Architect, Bombay, very kindly sent me a blue print of a *plan* he had made of it together with a description. From this, and a photograph sent by the Collector, I glean that it

is an unfinished cave in the shape of a verandah, about 44 feet long by 16 feet broad, the open front being supported by a row of square pillars. The cave has only been partially excavated.

63. Fuller notes upon these places will be found in Part II of this report.

XI.—EPIGRAPHY.

64. The following is Mr. Bhāndārkar's summary of the year's epigraphical work as carried out in the Circle:—This season sixty-nine inscriptions were copied in the usual course of the annual survey tour; but, in addition to these, estampages were prepared in duplicate of the Aśoka edicts at Junāgaḍh, under the instructions of the Bombay Government, General Department, communicated in their letter No. 5086 of 12th August 1908, and were despatched to the Director-General of Archæology to be forwarded to Professor E. Hultzsch who has undertaken the work of revising the *Corpus Inscriptionum Indicarum*, Volume I. Estampages of the Sāñchi and Rūpnāth edicts, which had been made some years ago, and were lying in our office, were also sent to the Director-General.

65. Of the sixty-nine inscriptions copied, ten are copper-plate grants and the rest are incised on stone. Of the last, seventeen are from Aihoḷe in the Bijāpur District and the remaining from Rājputānā. Of the stone inscriptions in Rājputānā, that from Sāmolī, now deposited in the Ajmer Museum, is the most important. It is dated V. S. 703 (A. D. 646), and refers itself to the reign of Śīlāditya, one of the earliest Guhila princes of Mewār. Two more inscriptions from the same Museum deserve a passing notice. They are from Arthūṇā, and pertain to that Paramāra dynasty, a record of which is noticed in the *Indian Antiquary*, Volume XXII, p. 80. Of the inscriptions in Mārwār, those that are worthy of note are:—(1) an inscription discovered in a temple at Āuwā with the date V. S. 1132 for an early Sonigarā Jindrapāla, son of Aṇahila; (2) an epigraph in the *topkhānā* at Jālor, dated V. S. 1274, describing an altogether new Paramāra line; and (3) another inscription at the same place, furnishing the date V. S. 1239 for the Sonigarā Samarasiṁha. This is, in fact, the first inscription found of that king. Of the copper-plate charters, that from Kahḍal is the most interesting. It does not register a grant, as almost all other copper-plates do, but sets forth rules and regulations regarding fiscal, civil and criminal procedure issued by Vishṇushena at the request of the bania class. Near the end of the inscription are the sign-manual of Vishṇushena and the date V. S. 659 (A. D. 602), followed by the sign-manual of his overlord Sāmantāvanti and his date K. S. 357 (A. D. 606).

66. Mr. R. C. Brown, I. C. S., Collector of the Pānch Mahāls, was good enough to send to our office tracings of two inscriptions from Lilvadev. Both of them are of the 14th century; yet they are not uninteresting in their own way. Major H. D. Merewether, Political Agent of the Mahī-Kānṭhā Agency, was also kind enough to send us two copper-plates found in the bungalow of the late Chief of Kahḍal. The inscription thereon has been noticed above.

XII.—NUMISMATICS.

Coin Catalogue.

67. With reference to the preparation of a catalogue of coins in the Poona Museum, attached to my office, I regret to say that little progress has been made, which is in great measure due to want of time, and partly to the fact that the coin books obtained on loan from the library of the Director-General were re-called, leaving us with but few books of reference to work with. Now that the Government of India have given me sanction to purchase books under certain limitations, I am obtaining those most urgently wanted for our library. In the meantime the work will be taken up from time to time as other more pressing work will permit.

Decipherment of coins.

68. Three hundred and forty-four coins, in gold, silver and copper, were received from the Agent to the Governor-General for Central India, for decipherment and return, in connection with the collection being made for the new Daly Museum at Indore.

Treasure Trove.

69. The following report has been received from the Honorary Secretary, Bombay Branch of the Royal Asiatic Society, with reference to the distribution of Treasure Trove by the Government of Bombay during the year ending June 1909 :—

"The number of coins reported on and distributed under the Treasure Trove Act during the year ending June 1909 was 515. Of these 198 were received from the Collector of Ahmednagar, 110 from the Collector of Nasik, 65 from the Collector of Poona, 24 from the Collector of Larkana, 48 from the Mamlatdar of Mahim, Thana District, 30 from the Collector of Satara and 46 from the Collector of Belgaum. Twelve of the coins received from the Collector of Larkana, which were debased specimens of the silver Moghul coins were returned to him as they were not worth acquiring for presentation to the institutions receiving the treasure trove coins. The other coins are classified as follows :—

Metal.	Sassanian.	Coins of Southern India Padmatankas.	Pathan Kings of Delhi.	Moghul Emperors of Hindusthan.	Modern Native States of India.	Total.
Gold ...	6	2	4	...	...	12
Silver	..	......	12	382	97	491
Copper	..	..	...	..	...	...
Total ...	6	2	16	382	97	503

And they have been distributed as shown in the subjoined statement.—

Institution.	Gold.	Silver	Copper.	Billon	Total.
The Prince of Wales Museum, Bombay	3	60	...	...	63
The Indian Museum, Calcutta ..	3	38		...	41
The Madras Museum	2	33	...	...	35
The Provincial Museum, Lucknow .	2	27	...		29
The Lahore Museum	1	21		...	22
The Nagpur Museum ...	1	19	...	..	20
[illegible]	...	18	..		18
[illegible]	...	18	...	..	18
[illegible]		16	.	...	16
[illegible]	...	15	.		15
[illegible]	..	15	...		15
[illegible]	...	14	...	.	14
[illegible]	..	13	...	...	13
[illegible]		13	.		13
[illegible]	.	13	. .		13
[illegible]	.	158	...	...	158
Total ...	12	491	...	..	503

"Besides these, 48 coins found in the Sholapur District, and 103 in the Bijapur District, have been recommended for acquisition. Their classification by the metal and the series to which they belong and their distribution will be specified in the next report.

[illegible] the so-called globe of the head is nothing more than a jewelled aigrette somewhat like that on Plate XXV, Figure 4, in Cunningham's "Mahabodhi." The coins probably belong to about the 5th century A. D.

"Among the coins of the Pathan Kings of Delhi, received from Mamlatdar of Taluka Mahim, Thana District, may be mentioned 4 gold co 3 large and 1 small. They are excellent specimens of the coins of Muhmm bin Tughlak (A. H. 725-752, A. D. 1324-1351). The two small cup-shap gold coins known as the Padmatankas or 'Lotus pieces' of Southern India, foun in the same Taluka, are also in good condition.

"The coins of Native States found in the Poona, Satara and Belgaum Districts are of some interest as specimens of varieties in which various Native States issued coins for use in their territory but which are not now current. They have the usual fragments of the coin legends of the latter Moghul Emperors without date or mint place. Thirty-seven of these coins found in the city of Poona are curious specimens which are said to belong to the 'Peishwas.' In addition to fragmentary legends on the obverse and reverse, they have on the reverse a symbol, a pair of scissors, (?) with Hijri dates in Marathi. The dates are 1231 and 1241-1244 (A. D. 1815 and 1825-1828).

"The two finds at Nasik and Ahmednagar were also important. They comprise some 300 specimens of the Moghul Emperor Aurangzeb of various mints and dates."

70. In the Junnar *tālukā* of the Poona District, within the village site of Agar, on the 12th March, 1908, was found treasure consisting of 44 rupees of Akbar with other articles of no interest numismatically.

Poona.

71. In the same district, at the village of Chākan in the Khed *tālukā*, was found, on 16th August 1908, treasure consisting of 15 rupees (14 of 1840 and 1 with Muhammadan inscription).

72. At the village of Gārkhed, in the Jāmner *tālukā*, was found, on or about the 4th of February 1908, treasure consisting of 66 rupees bearing the late Queen's head and three rupees with that of King William.

East Khandesh.

73. In a field, Survey No. 77 of Amadgāon, *tālukā* Bhusāval were found, n 3rd March 1908, 557 *ḍhabu* pice of old Bādshāhi type and one hāndavaḍi rupee.

74. At Bhadgāon, *tālukā* Pāchorā, on the 17th March 1908, was found a tain treasure but of no archæological interest.

75. On 26th March 1909 there were found, near the town of Erandole, old silver coins, which, from the impression they bear, appear to belong to ime of one of the Mughal emperors.

76. In the Sehvan *tālukā*, and at the same town, was found, on 20th February 1908, treasure consisting of 12 silver coins appearing to belong to the time of Muhammad Shāh, ly the same who ruled in the beginning of the 14th century.

Larkhana.

At the village of Wālkhed in the Sindkhed *tālukā*, on the 28th January 1908, were found silver coins amounting to rupees 438.

st Khandesh.

On the 6th of July 1908, at the village of Beṭwāḍ, in the Sindkhed as found treasure consisting of 2,564 double pieces of old copper coins, s and 1 Ukhaḷi.

At Korphale a village in the Bārsi *tālukā*, were found, on 26th July 1908, old silver coins (*june shikhas*) numbering 87, and valued at rupees 55.

pur.

a field, Survey No. 803 of the village of Dhawalpuri, *tālukā* Pārner, were found 5 gold *hūns* and 1 silver Alamgiri rupee.

nagar.

field, Survey No. 125 of the village Vithe, *tālukā* Akolā, were October 1908, 28 rupees with an impression in Urdu chara issued by the Emperor Alamgir.

82. On 16th March, 1909, certain treasure was found at Masse in the Shrigonde *tālukā*, but of no interest archæologically.

Satara.

83. In the month of April 1908, at the village of Vihe in the Pāṭan *tālukā*, treasure trove was unearthed consisting of gold and silver jewellery but of no archæological interest.

Ratnagiri.

84. On the 7th May 1908, at the village of Vatul in the Rājāpur *tālukā*, was found treasure consisting of simple jewellery but of no special interest.

XIII—MUSEUMS.

Bombay.

85. Progress has been made with the new Prince of Wales Museum at Bombay. A fresh design has been made and the excavations for the foundations have been begun In ... and coins are being set aside by ... Branch, Royal Asiatic Society. ... coins have been allotted under ... copper, and these are being kept by the Society until the Museum is ready. Sculptures, inscribed stones, etc., which are also being stored by the Society for the Museum, have had no additions made to them, there being no more room for them The Honorary Secretary forwarded a circular letter to all the Collectors, asking them to keep all such contributions in the Māmlatdārs' *kacheris* until required.

86. Exhibits collected for the Prince of Wales Museum of Western India, and in charge of the Honorary Secretary are as follows Original drawing by Mr. Sidney Hall of one of the panels on the pedestal of the equestrian statue of the Prince of Wales (King Edward), purchased from Mr. William Glassley for £3-3-0, *i.e.*, Rs. 47-8-0 in June 1906. Plaster cast of Buddha's head by Mrs. Lockwood Kipling, presented by Mrs. Gratten-Geary on 19th July 1906. Four dealwood cases containing stone fragments obtained from the district of Behan, received from the Assistant Resident of Aden in June 1908 and deposited in the Record Office, Bombay, for safe custody. Documents extracted from the nine files relating to the Persian and Abyssinian Expedition considered suitable for presentation to the Museum, received from the Commissioner in Sind on 21st July 1908. One hundred-rupee note of the old Bank of Bombay, 1 fifty-rupee note of the old Bank of Bombay, 1 twenty-five rupee note of the old Bank of Bombay, 1 ten-rupee note of the old Bank of Bombay, purchased from Mr. D. P. Shroff for Rs. 185 on 15th October 1908. Three old palm-leaf books, received from the Māmlatdār of Nawalgund in April 1909.

87. During the year 1908 the coin cabinet of the Society's own Museum was increased by 77 coins, *viz.*, 4 gold, 54 silver, 18 copper and 1 of mixed metal. To their Museum was added an onyx seal bearing a portrait engraved upon it, presented by a lady.

88. Nothing of interest has been added to the antiquarian section of the Victoria and Albert Museum during the year.

Poona.

89. The Poona Museum, in my own charge, has received the following additions, *viz.*, 9 gold, 144 silver and 17 copper coins: total 170. ... of 57 silver Kshatrapa coins from ... Junāgad, which formed part of the ... Mr. Scott in the *Journ. B. B. R. A. S.* ... wood porch from some Jaina temple in ... Director-General of Archæology. Other additions to the Museum were a quantity of old carved bricks, coins, beads, etc., from Brāhmanābād and Mirpūr Khās, Sind, and a beautiful little ribbed glass bowl, the only whole article of glass as yet recovered from the ruins at the former place.

Bijāpur.

90. The Bijāpur Museum stands very much where it was at the close of the last official year, owing to the fact that it has no funds whatever for acquiring new objects, or even to pay for

their carriage to Bijāpur from the districts around. Proposals to remedy this have been sent in by me to the Collector. A certain number of coins have been received under the Treasure Trove Act, which for safety are at present in the Collector's charge, until arrangements are made for their safer custody at the Museum.

Rajkot

91. The Honorary Secretary, Watson Museum of Antiquities, Rājkot, Kāṭhiāwār, reports that the following were acquired for the Museum, *viz.*, one old mansucript in *Guru Mukhī* characters; eleven pages of a manuscript of *Śatāpatha-Brāhmaṇa;* one old manuscript in Kanarese characters on palm leaves; eight pages of the *Smārta-Sūtra;* thirty pages of the *Yajurveda-Saṁhitā;* one old manuscript, in Gujarāti of *Okhā-haraṇa* (poem) written in Sanskrit characters, of eighteen pages; twenty-one pages of the *Sārasvata* (Sanskrit) grammar; one page of a manuscript in Sanskrit, being a treatise upon the depth of water underground; one Nepalese coin, and some current coins of Native States.

Bhavnagar.

92. One addition is reported to the Barton Museum, Bhāvnagar, *viz.*, a copper-plate grant with seal, which was found at the village of Goras, Mahuvā District, under the Bhāvnagar State.

Udaipur.

93. No additions have been made to the Victoria Jubilee Hall Museum at Udaipur.

Khajaraha.

94. The open air Museum at Khajarāhā, Bundelkhaṇḍ, has been completed, and the images which had been collected on the spot have been arranged in it.

Sanchi.

95. A somewhat similar Museum was proposed for Sāñchi to protect the sculptures gathered about the great *stūpa* which I have already mentioned in my last Progress Report. That design had been mislaid, owing perhaps to the death of Mr. Cook, the State Engineer, and I have sent in another in its stead.

Ajmer.

96. The Rājputānā Museum was opened at Ajmer by Mr. Colvin, Agent to the Governor-General in Rājputānā, on the 19th October 1908, and already it is as full of exhibits as it can be. It is proposed to enlarge it by adding to its capacity some or all of the rooms surrounding the courtyard in which the main building stands. For the antiquarian section there is much to be brought in from the States of Rājputānā. A perusal of Mr. D. R. Bhāndārkar's annual Progress Reports will enable anyone to locate a great deal that might be acquired. He has given some account in Part II of this report of some of the contents of this Museum.

XIV.—COMPILATION OF LISTS.

Rajputana.

97. Mr. D. R. Bhāndārkar's tour in Rājputānā, to gather material for the *Lists of Antiquarian Remains* in that province, still continues, and very much valuable material has been collected. A detailed account of his last tour is given in Part II of this report.

Bombay.

98. Additions and corrections for the revised *Lists of Antiquarian Remains in the Bombay Presidency* have been received from Mr. L. J. Sedgwick, I. C. S., when Assistant Collector in the Thāṇā District, Mr. J. K. N. Kābrāji, C. S., Collector of Kolābā, Mr. C. M. Baker, I. C. S., Collector of Lārkhānā, and Mr. A. H. A. Simcox, I.C.S., Collector of East Khāndesh. To these gentlemen we tender our grateful thanks for the information sent in.

99. In my last Progress Report, paragraph 69, I mentioned the great help received from Mr. C. W. M. Hudson, I. C. S., Collector of Dhārwār. We are still further in his debt for a very long list of additions and corrections just received from him, and which was made during the season 1908-1909. He has been assisted by six other gentlemen who have voluntarily given their time to the work, *viz.*, Mr. G. C. Shannon, I. C. S., Mr. G. R. Bālekundri, Māmlatdār of Koḍ, Mr. R. B. Kittur, Māmlatdār of Navalgund, Mr. N. V. Chandāvarkar, Māmlatdār of Kalaghatgi, Mr. H. K. Kulhalli, Māmlatdār of Bankāpur, and

Mr. Venkatesh Sriuivās Nāik of Rānebennur. This last gentleman is a non-official, and [illegible] y disinterested help. He e[illegible] listed remains, chiefly inscr[illegible] s deserving of praise, and r[illegible] treated. He has had small [illegible] shewing the shape [illegible] lines. With these [illegible] wherever it may be. He hopes to collect still more. He says the sketches were made for him by the Tālukā Local Board Sub-Overseer. Altogether, Mr. Hudson and his helpers, whom he has imbued with the spirit of research, have found unlisted remains in 160 villages, and no remains were found in other 34 which were searched. To Mr. Hudson, and the gentlemen named above, we proffer our most hearty thanks.

XV.—PUBLICATIONS.

100. No separate publications were issued during the year. The article which I had in preparation upon the old temple of Brahmā at Khed-Brahma was completed and forwarded to the Director-General for publication in his Annual Report.

101. [illegible] f the Chā[illegible] tion of [illegible] y Asiatic [illegible] c Society; and one on Lakulīśa in the Annual of the Archæological Survey of India.

XVI.—CONTRAVENTION OF STANDING ORDERS.

102. I am glad to say that I have nothing to report under this head for the last year.

XVII.—OFFICE LIBRARY.

103. The office library was increased during the year by the following works :—

Descriptive Catalogue of the Sanskrit Manuscripts in the Government Oriental Manuscript Library Madras, 1908.

Descriptive Catalogue of the Sanskrit Manuscripts in the Government Oriental Manuscript Library, Madras, 1909.

Descriptive Catalogue of Sanskrit Manuscripts in the Library of the Sanskrit College, Calcutta, No. 24.

Descriptive Catalogue of Sanskrit Manuscripts in the Library of the Sanskrit College, Calcutta, No. 25.

List of Sanskrit Manuscripts in the Adyār Library, Vol. I, *Upanishads.*

Public Works Department Code, Volumes I, II and III.

Pag Sam Jon Zang, History of the Rise, Progress and Downfall of Buddhism in India.

Major Lamb's Pamphlet on *Rabies and Anti-Rabic Treatment in India.*

Selections from Travels and Journals preserved in the Bombay Secretariat by Mr. G. W. Forrest.

Report on coins dealt with under the Treasure Trove Act, in the Central Provinces, 1907-1908.

Bureau of American Ethnology, Bulletin No. 35, *Antiquities of Gila, Salt Valleys.*

The Batan Dialect as a member of the Philippine group of Languages, by Otto Scheerer, Part I.

Twenty-sixth Annual Report of the Bureau of American Ethnology, 1904-1905.

Bulletin No. 34, Bureau of American Ethnology.

Bureau of Science Division of Ethnology Publications, Volume IV, Part II, *The History of Sulu.*

Bureau of Science Division of Ethnology Publications, Volume V, Part III, *A Vocabulary of the Igorot Language*.

Progress Report of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for 1907-1908.

Progress Report of the Archæological Survey, Burma Circle, for 1907-1908.

Progress Report of the Archæological Survey, Southern Circle, for 1907-1908.

Progress Report of the Archæological Survey, Frontier Circle, 1907-1908.

Progress Report of the Archæological Survey, Northern Circle, 1907-1908.

Progress Report of the Archæological Surveyor, Northern Circle, for 1907-1908.

Archæological Survey Annual for 1904-1905 and 1905-1906.

Annual Report of the Director-General of Archæology, Part I, 1906-1907.

Volume II of the "Indian Empire" *Imperial Gazetteer*.

Bower Manuscript, Imperial Volume XXII, Index.

Bower Manuscript, Imperial Volume XXII, Revised Translation of Parts I to III.

Mountain Panoramas from the Pamirs and Kwen Lun, by Dr. Stein.

Four sets of Technical Art Series, Plates Nos. I to VIII of 1907, with cover.

One copy of Tod's *Rajasthan* in two volumes.

Indian Antiquary, current numbers.

Epigraphia Indica, current numbers.

Journal of Indian Art, current numbers.

Bibliographie, Volume XX, Part III.

Bibliographie, Volume XXI, Part I.

Journal of the Bombay Branch of the Royal Asiatic Society, 1908.

Quarterly Lists of the Gazetted Officers in the Archæological Survey Department.

Bombay Quarterly Civil Lists.

XVIII.—ANNUAL EXPENDITURE.

104. The expenditure of the Western Circle of the Archæological Survey of India 1908-1909 amounted to Rupees 23,578-13-4. The details are follows :—

	Rs.	a.	p.
Salaries	18,623	6	10
Travelling allowances	2,955	14	6
Contingent charges	1,999	8	0
Total ...	23,578	13	4

XIX.—PROGRAMME FOR 1909-1910.

105. I was unable to visit most of the places proposed in my last Progress Report. The Kanheri Caves, Desar in the extreme south of the Panch Mahāls, the Adālaj well, Vijnot in Sind and Paṭṭadkaḷ were pressed out by want of time, but other places, not included in that programme, were visited, *viz.*, Junnar, Ajmer and Vengurla. Māṇḍu and Khajarāhā were both visited by the Director-General, which made it unnecessary for me to do so. My deputation to Nāgpur to serve on the Jurors' Committee of the Central Provinces and Berar Exhibition ; my stay at head-quarters to assist Major Prideaux with his Bahrein pottery, which has been placed in the Museum ; and the enforced halt at head-quarters to allow our tents and heavy kit to come from Sind to the Bijāpur District, somewhat reduced my touring period.

Superintendent's Tour.

106. The principal work for next season is a tour through the Kanarese districts beginning with Paṭṭadkaḷ, in order to draw up detailed notes for the conservation of the principal Chalukyan remains scattered over the Dhārwār and Belgaum Districts. This work I would start with in the beginning of November, as it will fit in with Mr. Marshall's (Director-General) proposed visit to Paṭṭadkaḷ and Aihoḷe and other Chalukyan remains at Gadag, whither he is anxious I should accompany him. Thence I would proceed to excavate at Mīrpūr Khās in Sind, which site, though very small compared with Brāhmaṇābād, promises more interesting

results, being the site of a *stūpa* and several Buddhist monasteries. A short description of what I found there will be found in Part II. There are two *thūls* or *stūpas* within 5 or 6 miles of Muhammad Tāndo, south of Hyderābād, at one of which carved bricks, similar to those at Mīrpūr Khās, are to be found. These are to be visited and examined. On my way from the Kanarse Districts to Sind I have to visit the Kanheri Caves in connection with the proposed conservation of them. I shall also have to look in upon the work going on at Ahmadābād, and visit the Adālaj well, which I was unable to do last season. This will allow of my k [illegible] to be inspected with a [illegible] the Vijnot site might b [illegible] to be, as in past years, unforeseen calls to other places.

Assistant Superintendent's Tour.

107. Mr. Bhāndārkar will continue his touring in Rājputānā, visiting places in the Mārwār, Jaipur and Kishangarh States. He will first visit Bairāt in the Jaipur State in order to make estampages of the Aśoka edict at that place called for by the Director-General of Archæology.

HENRY COUSENS,

Superintendent, Archæological Survey,

Western Circle.

Poona, 1st July 1909.

PART II.

*I(a.) 108. The village of Bhāvkā is situated at about 6 miles south-west of Dohad in the Panch Mahāls. At a short distance to the west of the village, on a rocky knoll, is an old ruined Śaiva temple of about the 13th century. It is a small building, having had small cell-shrines around it at the south-east, south-west, north-west, and north-east corners, thus forming a *pañchāyatana* group. The walls are moulded and carved in the usual manner of decorated temples of that period, the work being a little coarser and the images less well-proportioned than in such temples as that of Sūrya at Mudherā of the 11th century. Nearly the whole of the *maṇḍapa* and porch has fallen, together with the greater part of the back and north-west corner of the shrine. The four subsidiary shrines, surrounding the main building, have also fallen, portions only of the lower parts of their plinths remaining. A good deal of the fallen material is upon the spot, and, under the guidance of a good *salāṭ*, much might be re-erected; but it would be a hopeless task if undertaken by anyone else unfamiliar with this style of building and architecture. The carving on every block of stone proclaims its exact position to one conversant with the style, but to others it would mean nothing.

Bhavka.

109. Within the shrine is a *liṅga*, while in a niche in the back wall, behind it, is a sculpture representing Śiva and Pārvatī. On the dedicatory block over the shrine doorway is Gaṇeśa.

110. From the outside walls of the shrine, the north and west central niches have been thrown down. An image of Mahākālī, lying among the debris, which the villagers have begun to oil, probably occupied the central niche on the north side. The central niche on the south side still has an image of Bhairava in it, holding up the elephant hide behind him. Among the other images still existing are Śiva, Kubera with his money bag and elephant, and the bearded Yama. There are also *jogis* and single female figures in the innermost recessed panels—some quite nude, some are bearded. Obscene pairs of figures occur plentifully around the basement.

111. Within the *maṇḍapa* are lying a figure of Sūrya and a torso which, from what appears to be the pointed tops of his long boots on the broken legs, is another image of Sūrya.

112. The two or three standing pillars of the *maṇḍapa* are very simple and plain, and might belong to any age of building, from the twelfth to the fifteenth century.

113. Under the images and upon most of the stones of the temple is the mason's mark or initial श्रीच, such as we have already met with on Tejahpāla's temple at Ābū, on the large temple at Śejakpur in Kāṭhiāwār, and on the Monsar *talāv* at Viramgām. The broad sprawling shape of the च is the same in all these buildings, and, as the date of the temple, as estimated from the style, agrees, I am strongly inclined to believe that the one mason or architect had to do with all four works. Tejahpāla's temple at Ābū we know was built about A. D. 1230, and this may then be the age of this (Photos. Nos. 3119-3121).

I(a.) 114. The small temple of Mahādeva at Ratanpur is situated at the south-west corner of the large irrigation lake about a mile north-west of Ratanpur, and about 4 miles north-west of the railway station of Tuwā near Godhrā. It faces east, and originally consisted of an open pillared hall and a shrine. Standing out before it, off the north-east corner, is a *kīrtistambha* such as still stands at the remains of the

Ratanpur.

* Classification of monuments for conservation purposes is as follows :—

I.—Those monuments which from their present condition and historical or archæological value ought to be maintained in permanent good repair.

II.—Those monuments which it is now only possible or desirable to save from further decay by such minor measures as the eradication of vegetation, the exclusion of water from the walls, and the like.

III.—Those monuments which from their advanced stage of decay or comparative unimportance it is impossible or unnecessary to preserve.

The monuments in classes I and II are further sub-divided, thus—

I (*a*) and II (*a*).—Monuments in the possession or charge of Government or in respect of which Government must undertake the cost all measures of conservation.

I (*b*) and II (*b*).—Monuments in the possession or charge of private bodies or individuals.

old Rudra Mālā at Siddhapur and the temple of Sūrya at Mudherā. Probably one also stood upon the other side of the *entrance, and possibly one before the* main entrance. What appears to be part of the basement of one exists at the south-east corner of the platform upon which the whole stood (Photos. Nos. 3125-3131).

115. The building is now a wreck. The centre of the domical ceiling of the hall and a portion of the marginal roof around have fallen. The roof and back and south walls of the shrine have also fallen. Little can be done to the ruin now but to try and preserve what there is by the propping up of dangerous parts, the replacement of displaced stones and the eradication of vegetation.

116. Within the shrine, now open to the air and sky, is a modern-looking black stone *linga*, with two loose images placed behind it, one of them being that of *Brahmā with his three faces. The shrine door* has been richly carved, and has Ganeśa presiding upon the dedicatory block above, while on each side below, upon the jambs, Śiva plays the part of *dvārapāla*.

117. The hall ceiling must have been very rich originally. Sixteen figure brackets are set round in the circle of the mouldings, each of which held an image, but these have disappeared. The pillars of the hall are fully moulded and decorated, as may be seen from the photos.

118. The outside walls of the temple have been fully decorated in the usual *conventional style of the eleventh century. There is a vigour and finish about* the work which puts the temple considerably before that at Bhāvkā, just described. Though the temple is small, the work could not have been anything behind that of the temple of Sūrya at Mudherā for excellence of execution.

Lilvadeva.

119. At other places visited in the Panch Mahāls we found the remains to be of little interest. At Lilvadeva, 15 miles north of Dohad, there is, on the bank of the tank, a *modern* temple of Ranāimātā, in which are gathered some sculptures from an old temple. There is also a memorial stone with a short inscription of no particular interest, dated Samvat 1346, upon which is carved a man with a dagger. In the shrine of the temple is a mutilated image of Kālī about 4 feet high, while in the porch are collected the old broken sculptures of Śiva-Pārvatī, Kālabhairava, and Ganeśa.

Brahmanabad

120. The matter of [illegible] will be seen from the co[illegible] further visit to the site was primarily intended to settle the question as to whether the villagers should be allowed to proceed with their excavation for earth as in the past, or that the site be closed to them and conserved for more extensive and systematic exploration in the future. I was not able, owing to other more urgent work always intervening, to visit the site again until this last touring season, when I had over a month's excavation upon different parts of it. The result has been that I am of opinion that the carrying away of earth by the villagers and bricks by the Public Works Department may continue without interruption.

121. Though the site, historically, is of considerable interest, being closely connected with the first inroads of the Arabs into Sind in the eighth century, yet, as an archæological site or relic mine, it is hardly worth the expense of excavating, about all that we want to know having been ascertained by what little has been done. Relic hunting, prompted by the spirit of gambling will, of course, still go on. There will always be *the chance of a win to compensate* for the amount staked out in excavation, but the finding of an interesting object now and again, after much expenditure of time and money, will not justify the opinion that further excavation should be carried on by Government, unless, perchance, some unexpected aspect should present itself. I have already published a long account of the place in the Archæological *Annual* for 1903-1904, and have little to add to what I have said there.

122. The whole site consists of rolling mounds of brickbats and earth, the debris of the buildings of the last occupation, and which were planted upon the heaps of an older site. In my account I spoke of two occupations, that of Brāhmanābād and of the subsequent Arab city of Mansūrā, but I have now found that there were three distinct occupations, which I would say were those of Brāhmanābād, the earliest, Mansūrā, and a later one upon the present

surface. The remains of this last are of little interest, except, perhaps, historically, should we be able to ascertain from some extraneous source what town it was. The houses were small and mean, being built of mud and brickbats dug out from the lower ruins, with, perhaps, flat mud roofs carried upon rough jungle rafters. I examined many of the still standing portions of the walls and found hardly a single *whole* brick built into them; they were all fragments. From the foundations of small mosques discovered on the surface, it would appear that this uppermost town was occupied wholly or largely by Muhammadans.

123. The middle layer of ruins was most probably that of Manṣūrā, and here, again, can be seen the older and larger Hindu bricks, rifled from the ruins of the lowest stratum of Brāhmaṇābād, used over again together with smaller bricks made by the Arabs themselves. The bricks, the only material used as far as I have been able to ascertain, have thus worked up from the lowest strata to the surface, arriving there in fragments, to be used finally in this state by the last occupants of the site. This wholesale denudation of each site in succession has left but little to reward us for the heavy excavations necessary to get at the earlier work, for, when we have reached it, we find little else than traces, here and there, of a few walls and drains, but an abundance of bones, ash and charcoal, testifying to the merciless treatment of the inhabitants and their homes by each successive possessor of the land. Corroded copper coins, scattered beads and broken toys also bear evidence to the fiendish ravage at each overthrow.

124. Not only from the traces of burnt beams, converted into charcoal, but from the fact that enormous quantities of wood must have been required to burn the vast amount of brick used in the dwellings and the heavy fortified walls of the city, do we gather that this part of the country must have been heavily wooded at one time. It is now mostly a sandy waste, which is being gradually reclaimed by the network of canals which are in progress. Traces of old river beds may be seen frequently, and I have no doubt that a re-occupation of the site, after the last assault, was abandoned, owing to the gradual diversion and drying up of the river which ran under the walls on the east, the main supply of water to the town. The hundreds of narrow deep earthenware wells, sunk from the upper surface down into the virgin sand, all over the site, point to such a calamity. There are no signs of wells having been constructed in the middle or lower layers.

125. Excavation was carried out upon three or four different spots on the site. The most extensive was about the middle, where, after clearing away the uppermost debris and foundations of walls, we came upon a series of large brick foundations each about 7′ × 4′, apparently for the pillars or piers of some very large building. They were arranged in rows running across the width of the building and longitudinally. The building was placed approximately north and south for length, and east and west for depth or width. In the depth we were able to ascertain that there were six foundations, which, presuming the building to have been a great mosque, would, with the back wall, have given six bays of arching or corridors in the depth of the building. The number of foundations in the front or length of the building, north and south, we were unable to ascertain as the ground towards the south had been more disturbed and the bricks removed (Photos. Nos. 3132-3142).

126. Beneath these foundations, at the north end, was found a long covered brick drain running diagonally across the site of the building. Connected with this by short lengths of drain were large flat pear-shaped slabs of baked earthenware, with raised edges converging to the point where it entered the opening of an earthenware pipe about 6 inches in diameter, through which the water of ablution, used over some object which stood on the slab, passed into the main drain. The pear-shaped slabs, had they a hole in the middle, might easily have passed for the *yonis* of *liṅgas*, but there was no hole, so the objects which were placed upon them must have been loose. I am of opinion that this drain had to do with some Hindu ceremonial, and, possibly, a Hindu temple which stood on this site, and which was demolished and its material used up in a great Muhammadan mosque built above it. In the earth which buried the foundations of the mosque were found a great quantity of pot-sherds covered on both sides with Arabic writing in ink—perhaps the remains of earthenware talismanic vessels. The bricks of the drain measure $16\frac{1}{4}'' \times 10\frac{1}{2}'' \times 2\frac{1}{2}''$, while most of those of the foundations measure $14\frac{1}{2}'' \times 9\frac{1}{2}'' \times 2''$.

127. The *thūl* or tower, the only standing mass of brick masonry, beside the lower courses of ruined walls, stands to the east side of the site near the village.

This has always puzzled visitors, for its use is not apparent from a cursory examination of its exterior; and the ruin was such that there were no features about it to lead one to think it more than the stump of some old watch-tower or similar structure. My funds were too small, when at Brāhmanābād the last time, to attempt the heavy excavation necessary to find out more about it. But this I did at my last visit.

128. The tower would appear to have been about 80 f
a basement 50 feet square. It st
ground level around it; but this is
probably rose, when complete, to at least 40 feet above ground level or the top of the basement, which is about the same. In the centre of this great mass of brickwork is a chamber about 7 feet square, the surface brickwork of which is finished off smooth like the outside portion of the wall on the west. The floor of this chamber was 10 feet 6 inches above ground level. The top was open, having been destroyed. Beneath the floor, the solid brickwork goes down to a depth of 27 feet before virgin soil is reached An entrance seems to have come in to this chamber from the north by the west side of the chamber, for the bricks on either side of the passage are finished off with a clean surface. As far as indications point, it appears that this passage ascended on the west side of
four sides of the chamber to the top
enters the side of the chamber, was
cting from either side, to carry on
udging from the holes in the wall, it
was continued in wood. On the floor of the chamber were found the rotted powder of four cross-beams, lying each across one corner, and forming an inner square frame, diagonally set to the sides of the chamber, the ends of the beams being let into the side walls. Beneath these it was solid, hard, well-laid brick-work to the bottom, while, above them, was a layer of loose bricks, with no regular arrangement, among which were found fragments of carved and decorated brickwork, similar to that found in Buddhist *stūpas* in Sind. The chamber was empty, and, as stated above, was open to the sky. I drove a well
the chamber, down 27
bricks and hard labour.
of the great basement,
is another of these mysterious drains, but much larger and more elaborately constructed than that at our first excavation The channel in this drain is 2′ 2″ deep by 1′ broad, and, in addition to
it above, it is further protected by
trend is towards the river. The bri
like those in the other drain already
well, sixteen feet below the floor of the chamber, measured 17″ × 10½″ × 2¼″.

129. I am inclined to think this *thūl* is the ruin of a reconstruction at a later time, of an earlier Buddhist *stūpa*, and that the decorated bricks found in it were a few from the exterior decoration of the original building. The chamber
relic or image. Lime mortar has
ie great basement, but mud would
l of the whole of the superstructure
the chamber.

130. As I am to write a further article upon Brāhmaṇābād for our Survey *Annual* I will content myself here with this brief outline of our last digging upon the site. We brought away a quantity of old coins, beads and other small articles, but the most unique object of all is a small ribbed melon-shaped glass vessel, being the first whole glass vessel obtained from the ruins. These are being added to the Poona Museum attached to my office.

131. While at Brāhmanābād Mr. Mackenzie, Deputy Commissioner of Thar and Pārkar, drew my attention to the old ruined *thūl* or *stūpa* at Mīrpūr Khās. An account of some images found here is given in the Journal of the Bombay Branch of the Royal Asiatic Society, Vol. XIX, page 44. On my return from Brāhmanābād I halted a couple of days here. The mounds lie about half a mile to the north of the town, are compact, and not very extensive. They cover, roughly, about ten acres,

Mirpur Khas

Towards the north end of the site is the ruined stump, in sun-dried bricks, of an old *stūpa*, which must have had a decorated outer casing of beautifully carved brickwork. Much of this still lies about, and I gathered about a cartload, some of the best of which I brought away, leaving the rest in the charge of the Executive Engineer. But as we learn from the account mentioned above, most of the brickwork was carried off for use on the railway when under construction.

132. Forming a circle surrounding the *stūpa* are large mounds which appear to be the sites of monastic establishments, while to the south are others unconnected with this group. The whole place has been a quarry for brick, which has even been dug out of the very foundations of the walls.

133. The stump of the *stūpa*, as it stands, looks as if it had not been disturbed beyond the stripping of the outer brickwork. It is a great solid mass of sun-dried brick laid in mud.

134. Lying upon the ground was found a fragment forming nearly the half of a *dāgobā* Tee, of burnt clay, in one piece, with the large hole in the centre for the staff of the umbrella.

135. The site, although so desolate and devastated by the contractor and other vandals, might still repay a little digging and investigation. The whole seems to be the site of a large Buddhist monastic establishment grouped about the large *stūpa* and is thus of altogether a different nature to the more extensive ruins of Brāhmaṇābād (Photos. Nos. 3146-3148).

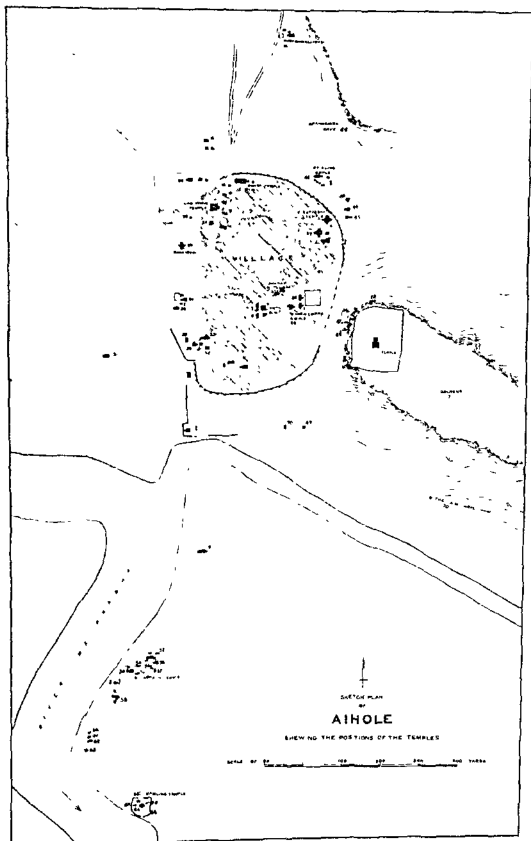
Aihole.

136. The remains at Aihoḷe, in the Bijāpur District, were first visited by the Survey when Dr. Burgess went there in 1874. His time was so short, it being the end of the season, that he was not able to give it the attention it deserved. Under his directions I visited the place in March 1885, to obtain more material in the way of drawings, photographs, inscription impressions, and further notes. At that time I was but an abecedarian in these studies, and could not appreciate to the full the meaning of what is written so plainly upon the surface of these grand old monuments. My visit during the last season, then, opened my eyes to much that we had not previously noted, although the visit was primarily made for the purpose of settling upon the measures of conservation necessary to maintain them in as good a state as possible. A proposal to bring away sculptures from a certain ruined old shrine to the Bijāpur Museum needed to be considered on the spot.

137. I was accompanied to Aihoḷe by Mr. G. V. Kokje, the Sub-Divisional Officer stationed at Bāgalkoṭ, and the Maistri Dānappā, who was for many years at Bijāpur and did so much useful work on the old buildings there. With them I went over every building of interest explaining what measures were necessary in each case. They took notes themselves during the progress of this inspection: my own will be printed and submitted as soon as this Progress Report is off my hands. The accompanying map will give some idea of the great number of remains in and around this small village. As I have already written and sent in an illustrated article for our *Annual* upon these old temples it will be unnecessary to describe them at any length here. Dr. Burgess' account of some of them will be found in his first Report, now reckoned as the first volume of the New Imperial Series (Photos. Nos. 3149-3222).

138. I am of opinion that we must ascribe a greater age to the oldest temples at Aihoḷe than that estimated by Dr. Burgess for the Durga temple, namely, the 7th century A. D. We have four distinct types in Aihoḷe—the earliest of very heavy and massive architecture, without spires, and with the shrine contained within the hall; the next, still massive but not so much so as the first, among which stands the Durga temple, which have elaborately decorated spires of the northern old Orissan type; a third type is a transition type between the last and the mediæval Chalukyan temples; and a fourth represents the latest style. The first, I have little hesitation in saying, cannot be later than the middle of the fifth century, while the second I would place about 500—550 A. D., and both, therefore, earlier than the temple of Meguṭi, which is dated A. D. 634.

139. The Durga temple has been taken as representing the transition from the rock-cut cave-*chaitya* to the structural temple; but the oldest temple of all,



Govt Photozinco Office Poona, 1909

that of Lāḍ Khān, shows, equally, the transition from the cave-*vihāra*. This temple and the others of its class seem not to have been noticed before, owing, probably, to their having been used as residences up to a few years ago when they were cleared out by Mr. K. R. Bomanji, who was then Collector of Bijāpur. These had thus been hidden away amongst the houses of the village by the additional mud walls that had been built in and about them. We have thus, at Aihoḷe, an unbroken sequence in the styles from the fifth to the fourteenth centuries, from the early cave to the latest mediæval temple.

140. All these early temples were devoted to Vaishṇava worship as is shown by the presence of Garuḍa upon the dedicatory block over the shrine doorways, *and other sculptures about them; and we know that this was the particular* cult of the early Chalukya kings whose copper plate grants and inscriptions bear the image of the boar on their seals and begin with a Vaishṇava invocation.

141. At Dhārwār, built into the porch of the house that has hitherto been occupied by the Agent for the Southern Marāthā Railway, are four large beautifully sculptured slabs representing Śiva (2), Brahmā, and Vishnu reclining upon Śesha. These were drawn and photographed by me in March 1885, when they were standing in the garden of Mr. Fletcher's house. They were built into their present position before 1893, at which time Mr. J. Campbell was Agent. The slabs were said to have been brought from Bādāmi, some thirty-seven years ago, by Mr. William Frere, formerly District Judge of Dhārwār, who then occupied the house. I was able, while at Aihoḷe, to trace these to their source and identify the temple from which they were taken. Drawings of them will appear with my article in the *Annual*. It would be a very great matter if these could be recovered and either be sent back to Aihoḷe to complete the ceiling of the temple from which they were taken, or else be sent to Bombay for the Prince of Wales Museum. Perhaps the railway authorities, if approached, would present them to the Museum.

... Resolution No. 6748 of ... *for excavation* ... ere being at or ... of anywhere, as ... eral level of the ... *l masonary* have ... cident than the ... much now upon ... objects ... be examined next year. The ancient paving, though ... still exists in some of the principal streets of the village.

143. There are no remains of a paved street extending from the inscribed rock in the river near Rāmling to the village, as stated in the *Gazetteer*. There ... yards running northwards from the Rāmling ... ll on the natural ... , small slope of a few yards is roughly paved, as it enters the courtyard of the Galagnāth group of temples. Between this and the villages there are several large fields and a water-course with no sign whatever of any paved street.

... the ... , in ... of ... stone quarriers lived who were working ...

still set up occasionally by the wandering ...

PROGRESS REPORT OF THE ASSISTANT SUPERINTENDENT.

UDAIPUR STATE.

1. Last year's report contained a description of the various antiquarian sites in Eastern Mārwār that I visited up to the end of March 1908.* The month of April following, which was the first month of the new official year, but the last of the touring season, was spent by me in visiting Kumalgaḍh, Desūrī, Nāḍlāī, and Nāḍol. Kumalgaḍh is in the Udaipur, and Desūrī and others in the Jodhpur State. During my travelling in Goḍvāḍ, last year, the lofty hill fort of Kumalgaḍh first came within the range of our vision when we were at Bālī, and it continued to be visible until we reached Nāḍol. There are two passes which lead to Kumalgaḍh from Mārwār, one the Desūrī, and the other the Ghāṇerāv *nāl*. The latter gives the shortest cut, but is a very dangerously precipitous pass. We went to Kumalgaḍh *viâ* Desūrī, Jilwāḍā and Kailwāḍā, but came back by the other pass. The road from Desūrī to Jilwāḍā was in excellent condition as it had been repaired by the Jaina laity for the *saṁgha* described in the last report; but that from Jilwāḍā to Kumalgaḍh was just what might be expected in Mewār. On my way I halted for some time at

Kailwada.

Kailwāḍā, which is the principal town of the district of Kumalgaḍh, and is about three miles below the fort. It is at the entrance to the valley called Shero Nallā, which runs south for some miles between two high ranges of hills. The western of these ranges is called the Jargāh hill, the highest point of which is 4,239 feet above the sea level. Kailwāḍā and the surrounding mountainous region were the place of refuge of the Rāṇās when driven from Chitor and the plains of the Banās; thus, *e. g.*, when Chitor was captured by Alā-ud-Dīn and Lakhamsī killed in battle, Rāṇā Ajaysī, the survivor, fled to Kailwāḍā with his relatives and followers. It was this Kailwāḍā that was the scene of the youthful exploits of his nephew Hamīr, who afterwards regained the lost ancestral dominions. His name is still preserved in that of a spacious lake, almost a mile south of the village, called Hamīr *talāv*, and built by him together with a temple of Vishṇu on its bank. Both the temple and the lake were repaired by Mahārāṇā Sarūp Singh in about A. D. 1850. There are only four temples at Kailwāḍā, two Jaina and two Vaishṇava. Of these the only one worth noting is the larger of the Jaina temples. This has twenty-four subsidiary cells and appears to have been erected about the same time as the fort of Kumalgaḍh.

2. There are seven gates leading up to the highest peak on the fort,

Kumalgadh.

which is crowned with the *baddal mahāl*. The first gate is the Āreṭ *poḷ*, so-called from the *bhāgal* or hamlet of Āraṭ situated within the precincts of the fort. Āreṭ *poḷ* is nearly a mile from Kailwāḍā; and almost a mile further from it is the Hallā *poḷ*.
II. Next comes the Hanūmān *poḷ*, so named after the image of Hanūmān deposited close by (Photo. No. 3016). An inscription engraved on its pedestal says that the image was set up near the *pratolī*, *i. e.*, *poḷ* (gateway), in the fort of Kumbhalameru by Kumbhakarṇa in V. S. 1515 (A. D. 1458). It is said that a private record of this time still exists which mentions that the Hanūmān *poḷ* was brought by Rāṇā Kumbha from Nāgaur in Mārwār and set up there, together with the image of the monkey god. After the Hanūmān, is the Rām, *poḷ* so-called after Rāmsingh, a *fauzdār* staying in its neighbourhood during the reign of Rāṇā Jaswantsingh. After the Rām, comes the Vijaya *poḷ*, which is to the east of it and is really farther from the next. It is almost on the same level as the Rām *poḷ*, and not above it, as all the gates have been. Formerly Rām *poḷ* had been closed and Vijaya *poḷ* kept

* As Mr. Bhandarkar's notes are upon newly discovered remains, and are the material from which the lists of antiquarian remains in Rājputānā are to be compiled, they are here given somewhat at length, in order that they may, thereby, be safely filed for future use.—H. C.

open. But when the work of building new palaces commenced, the Rām *pol*, giving the shorter cut, was opened, and the Vijay closed. Four more gates remain, *viz.*, Bhairav *pol*, Nimbu *pol*, Chaughan *pol*, and Pāgdā *pol*. Between the first two is shown a *devrī*, a spot where the head of a Mer killed as *battisā* was buried. When the work of fortification was started, it was found that whatever was raised on the ground during the day time was swallowed by the earth at night, who wanted as an oblation a *battisā* (a human being literally, a being with thirty-two teeth). A Mer came forward, and agreed to offer himself as the victim on condition that his name might be associated with that of the fort. He cut off his head with his own hand, and it was buried here, the trunk itself being buried farther up on the fort at a spot shown in the courtyard of the *janānī mehel.* Both the places are now known as *hāthāyjī*, referring to the fact of his having cut his throat with his own hand (*hāth*). The promise given to the Mer was fulfilled, and the fort came to be called Kumbhalmer, the first part Kumbhal preserving the name of Rānā Kumbha and the second Mer that of the victim. Further, as one ascends the fort hill, there is on the left Tārā *buruj* called after Tārā, the valiant consort of Prithvīrāja, son of Rāyamalla. And between Nimbu and Chaughan is shown a *nārchhālī*, a small empty reservoir, from where it is said the tiger (*nār*) and the goat (*chhālī*) used to drink water together before the fort was built. After crossing Chaughan the visitor has to his right the *topkhānā*, where a cannon is pointed out as a tro[illegible] Further onwards is *no-choki*, which is really a ter [illegible] Here is a small fragmentary inscription stone in [illegible] Therein only two names can be traced, *viz.*, those of Mokala, fat[illegible] Allāhābād. The last gate, as stated above, [illegible] here dismounts from his [illegible] ich is referred to by Tod and which was built by Kumbha, has been pulled down by the present Mahārānā Fatteh Singh, and a new one commanding a splendid view of the plains of Mārwār has been built in its place (Photo. No. 3017).

3. Between the Hallā and the Hanūmān *pols* is a step-well known as *Bādshāhā-kī bāvdī.* This emperor is supposed to be one of the Gujarāt Sultāns, who were often at war with the Udaipur Rānās. Here again may be noticed quite a number of *devlis* or small memorial stones spread from the well quite up to the Hanūmān gate. But the obje[illegible] brought to view when the Rām or the Vijay [illegible] small and large, finished and unfinished, a[illegible] to be earlier than the 13th century. If one goes straight to the north, when the Rām [illegible] he passes by three tanks, *viz.*, the Vadvāv, the Chhipelā, and [illegible] but not far from the last tank, is the [illegible] The place is thus described by Tod :— [illegible] he mother of the gods,' whose shrine is [illegible] g the pass. The goddess is placed in the midst of her numerous family, including the greater or lesser divinities. They are all of the purest marble, each about three feet in height, and tolerably executed, though evidently since the decline of the art, of which very few good specimens exist, executed within the last seven centuries. The temple is very simple and primitive, consisting but of a long hall, around which the gods are ranged, without either niche or altar.

"The most interesting portion of this temple is its court, formed by a substantial wall enclosing a tolerable area. The interior of this wall had been entirely covered with immense tablets of black marble, on which was inscribed the history of their gods, and, what was of infinitely greater importance, that of the mortal princes who had erected the tablets in their honour. But what a sight for the antiquary? Not one of the many tablets was entire; the fragments were strewed about, or placed in position to receive the flesh-pots of the sons of Ishmael, the mercenary Rohilla Afghan."

4. [illegible] to by Tod, which [illegible] o removed by Pandit Gaurīshankar Ojha to the Museum [illegible] agments of the tablets, so far as a thorough search could bring to light, were picked up and

pieced together by him, and can now be easily deciphered there. The importance of these inscriptions can never be overrated. They set forth the history of Mewār from the time of Guhila, the founder of the Udaipur family, to Rāṇā Kumbha. Kumbhakarṇa seems to have taken great pains to collect old inscriptions of his family in order to enable him to prepare a reliable genealogical list. Thus two verses from the Chitorgadh inscription of V. S. 1331 have been quoted in one of these tablets. One of these verses is important, and is the one beginning with *Jīyād-Ānanda-pūrvam*, etc. The importance of it seems to have escaped the attention of even such a lynx-eyed antiquarian as Professor Kielhorn. And in the *Bhāvnagar Prakrit and Sanskrit Inscriptions* volume, where also the inscription is published, the translation given of this verse is entirely erroneous. The verse clearly tells us that there was a prosperous town of the name of Ānandapura, and it was from this place that the Brāhmaṇ Bappa came and worshipped the sage Hārītarāśi. A verse of similar import occurs in the *Ekaliṅga-māhātmya* composed by Kumbha. Therein also Kumbha quotes several verses from other inscriptions, and we are in this work prepared by him to regard them as quotations by the prefatory remark: *yad-uktaṁ purātanaiḥ kavibhiḥ* (as said by the poets of yore). One such verse runs thus:—

Ānandapura-samāgata-viprakul-ānandano mahīdevaḥ |
Jayati Śrī-Guhadattaḥ prabhavaḥ Śrī-Guhilavaṁśasya ||

The sense of this verse is that Guhadatta, the founder of the Guhila dynasty belonged to a Brāhmaṇ family that had migrated from Ānandapura. Now, this verse can be easily traced in what Tod called the Aitpur inscription, a translation of which has been given by him. The translation, though very imperfect, leaves, however, no doubt as to the verse in question having occurred in the inscription. But this matter has now been set beyond all doubt by Pandit Gaurishankar Ojha. This indefatigable antiquarian was at last able to secure the original transcript of the inscription, prepared by Gyānchand, the Jati, who was of immense service to Tod in writing his work the "Annals and Antiquities of Rajasthan." It was found in the *bhaṇḍār* of his pupil's pupil, Gaṇeśchand, at Māṇḍal near Bhilwārā, a railway station on the Ajmer-Khāṇḍwā line, in the Udaipur territory. And the transcript, as was surmised, does contain the verse in question. Now, the inscription is dated V. S. 1034=A.D. 977. So that the tradition about the Brāhmaṇ origin of the Udaipur family was current as early as the 10th century. It is worthy of note that Guhadatta, the founder of the dynasty, is said to have belonged to a Brāhmaṇ family that had come from Ānandapura. Ānandapura is obviously Vadnagar, and the conclusion is irresistible that the Brāhmaṇ family was of the Nāgar caste. If any further proof is needed, it is furnished by the *Ekaliṅga-māhātmya* itself, which distinctly tells us in so many words that their founder was a Brāhmaṇ of the Nāgar caste. This subject has been fully discussed in my paper on the "Guhilots", which I have contributed to the *Jour. Beng. As. Soc.*

5. Now, to return from where I have digressed. Tod says that the temple was dedicated to Māmādevī, but certainly people there say that it is of Māmādeva, and not Māmādevī. This is also confirmed by the fact that the image in the shrine, though half buried underground, is unquestionably of a god, and not of a goddess. But the question is: who is Māmādeva? The images at present existing in the temple and even those removed to the Udaipur Museum all contain inscriptions in which the place is called simply Vaṭa. Two of them, however, give the longer name Mātula-vaṭa or Māmā-vaṭa. *Mātula* is doubtless the same as *māmā*, both meaning the maternal uncle. But why the edifice is called Mātula-vaṭa and how it came to be supposed to be dedicated to Māmādeva are matters which are at present inexplicable. Kumbhakarṇa is supposed to have built this temple. But the inscriptions on all the images found here speak of them as having been "set up in this Vaṭa." If he had really erected it, they would have simply stated that the images were set up by him, without the words "this Vaṭa." Again, in all the temples built by Kumbha, if there exist any images, they are invariably placed in niches, fitting them. But here they are placed simply against the walls, sometimes on the ledge, where it exists, or else resting on the floor itself. The plan of the

building also is against the supposition that it was raised by him. For it had originally four doors, three of which are still extant, the fourth, *i. e.*, the back . . . was converted to other uses. The interior . . . rly that it enshrined a *Chaumukh* image and . . . ally a Jaina *Chaumukh* temple. All these considerations prove that the temple of Māmādeva was originally a Jaina fane, but that it was afterwards decorated by Rānā Kumbha with Brahmanic images in V. S. 1515-16=A. D. 1458-59.

6. The images removed to Udaipur are of two classes. One class represents the various *sapta-mātris* or Seven Mothers, and the second, the different forms of Vishṇu, such as Keśava, Mādhava, and so forth. It is a well-known thing that Vishnu has four hands and bears in them the four objects, conch, discus, mace and lotus. By permutation these objects can be held in the four hands in twenty-four different ways. And this is the reason, it is alleged, why we have twenty-four forms of Vishnu, whose names are always repeated at least twice by an orthodox Brāhman before his morning and evening prayers. The *Vriddhahārita-smṛiti* makes an attempt to set forth what manner of bearing these objects determine what form of Vishnu, and it would certainly be of some importance, in the interest of Brahmanical iconography, to see whether the images of the various forms, originally at the temple of Māmādeva but now deposited in the Udaipur Museum, follow the rules prescribed in the *smriti*. The images that are *in situ* are five. They are all in the verandah facing the west. Of these, three are on the right, and two on the left, of the visitor as he enters the building. Of the first, one is of Ganeśa, another of Prithvirāja and the third of Prithvī. Figures of Ganeśa are, of course, met with everywhere, but this is the first time that I saw those of Prithvī and Prithvirāja. There can be no doubt that they are of Prithvī and Prithvirāja, for the inscriptions on them specify these names. The former is represented with four hands, and is seated with both feet drawn up, and the latter with six hands, with a beard, a nimbus behind his head, and seated with right foot dangling down below. Prithvī we can understand to be the goddess Earth, but who Prithvirāja is cannot even be surmised. Of the remaining two images one is of Mahālakshmī and the other of Dhanada, *i. e.*, Kubera (Photo. No. 3011). The former is what is ordinarily known as Gaja-Lakshmī, but the latter is of some importance from the iconographic point of view. It appears originally to have possessed at least six hands, of which all but one have been broken off. The trident and the rosary seem to be two of the objects held in them. One hand doubtless went round the waist of his consort, who is seated on his left lap. Kubera himself is represented as seated on an elephant. This is worthy of note, for popularly the man appears to be his *vāhana* or vehicle, as his other name Naravāhana shows. Again, by some his *vāhana* is supposed to be the horse, and it is sometimes even contended that the elephant is the vehicle not of Kubera, but of Indra. But all the sculptures of Kubera, that I have so far seen, represent the elephant, and only two, the man, as his *vāhana*. But I have not met with a single instance in Rājputānā, where the horse is shown as his vehicle, though one instance is not unknown from Gujarāt.

7. Not only the temple of Māmādeva but its vicinity also is famous for its local associations. On the bank of the tank to the south, but near this temple, it is said, Rānā Kumbha was once sitting when "his life, which nature . . . the poniard of an assassin—that assassin, his . . . o has since then been known in the history of . . . de. Behind the temple is an *odī*, or raised . . . Prithvirāja, used to shoot tigers. An account . . . would be out of place here, especially . . . Tod. On the north side of the temple . . . was dedicated to Prithvirāja, but which, as a matter of fact, only contains the ashes of his wives, Prithvirāja himself having been killed some way off at the foot of the hill, where his *chhatrī* still . . .

horse, Sābaṇadivā. Immediately on his right is Bāī Tārāde and further Bāī Pāmāde. On his left also there are two figures, the names of which are, however, gone. On the north side, in the centre, is a *liṅga*, behind which is a male flanked by two females on each side. This male must be Pṛithvīrāja, who touches the *liṅga* with his hands, which again are touched by the right and left hands of the females near his immediate left and right. The names of the females on his right are Bāī Hīrū and Bāī Vāṁnāṁ and, on his left, Bāī Sehajalade and Bāī Māṁdhārade. On the west side is, in the centre, a throne occupied by three females, the middle one of which is Bāī Rāṁbhalade. On her right is Bāī Kesūbhade, and on her left Bāī Jevaṁtāṁ. There are other females standing on each side. On the south side are in the centre, Pṛithvīrāja, standing and with his hands holding a sword and a shield, and Bāī Nāraṁgade and Bāī Bhāgabāī on his right, and Bāī Bhāgavatāṁ and Bāī Kalā on his left.

8. To the north of the fort but to the west of the temple of Māmādeva,
II. after clearing the intervening hill, comes the Jaina temple of Pittaliādeva (Photos. Nos. 3012-13). It faces the east, and consists of a *sabhāmaṇḍapa* and a shrine. The former is accessible on three sides, *i. e.*, from the east, north and south. The latter has four doors, and in the centre of the interior are the remains of a pedestal with four pillars at the corners obviously supporting a canopy over it. There can hardly be a doubt that this was a *chaumukh* temple, though the image placed on the pedestal cannot now be traced. Probably this image was of brass as the word *pittaliā* shows.

9. To the east of the temple of Māmādeva are scattered the ruins of many old stone houses, said to have been of the old *Bāman-bās*, *i. e.*, the Brāhmaṇ
II. locality on the fort. To the south of this is the temple of Golerā (Photo. No. 3009). It is so called because it is surrounded by a round walled enclosure. It faces the east, and is in plan almost exactly like the Pittaliā temple. It was not, however, a *chaumukh*, but a *samavasaraṇa*, temple. This is doubtless seen from the different classes of gods and goddesses sculptured at the corners of the walls near the top of the interior. Near the western door of the shrine is a fallen sculpture with an inscription on it. It is dated V. S. 1516 and speaks of one Goinda as having caused to be made the pedestal (*parikara*) of Yugādideva, *i. e.*, Ṛishabhadeva in (the temple of) Samavasaraṇa. This shows that the *samavasaraṇa*, *i. e.*, the First Sermon in question, was of the first *tīrthaṁkara*. Much ignorance prevails even amongst scholars and antiquarians as to what this *samavasaraṇa* is. And, I, therefore, intend writing a paper on this subject ere long for the *Archæological Annual*.

10. Not far from Golerā is what is known as the Bāvandevlāṁ temple. It must have been so called on account of the fifty-two cells that originally surrounded the main shrine. But of these only forty-four now exist. The plan of this temple is in no way different from the many large Jaina temples found elsewhere. Besides it is without ornamentation of any interesting kind (Photos.
I. Nos. 3007-8).

11. There are many other both small and large temples, mostly Jaina, standing on various hillocks here and there. But none of them are of any importance except two. One of these last is thus described by Tod: "The design of this temple is truly classic. It consists only of the sanctuary which has a vaulted dome and a colonnaded portico all round. The architecture is undoubtedly Jaina, which is as distinct in character from the Brahmanical as their religion. There is a chasteness and simplicity in this specimen of monotheistic worship, affording a wide contrast to the elaborately sculptured shrines of the Saivas, and other polytheists of India. The extreme want of decoration best attests its antiquity, entitling us to attribute it to that period when Sumpriti Raja, of the family of Chandragupta, was paramount sovereign over all these regions (two hundred years before Christ) .... The proportions and forms of the columns are especially distinct from the other temples, being slight and tapering instead of massive, the general characteristic of Hindu architecture; while the projecting cornices, which would absolutely deform shafts less slight, are peculiarly indicative of the Takshac architect. Sumpriti was the fourth prince in descent from Chandragupta, of the Jaina faith, and the ally of Seleucus, the Grecian sovereign of Bactriana ....

. . . . It is curious to contemplate the possibility, nay the probability, that the Jain temple now before the reader may have been designed by Grecian artists or that the taste of the artists among the Rajpoots may have been modelled after the Grecian . . . . A massive monolithic emblem of black marble of the Hindu Jivapitri, had been improperly introduced into the shrine of the worshippers of the Spirit alone." Tod was evidently in raptures over this temple. This is undoubtedly what is locally known as the Nilakantha temple (Photos. Nos. 3003-4) . . . unfinished condition. No portion . . . ation of its pertaining to either Ja . . . four doors, this may perhaps be . . . been erected as a *Chaumukh* or *Samavasarana* temple. The *linga* now installed . . . a modern thing. Tod, however, is quit . . . 200. The style of its pillars closely . . . temple at Dilvāḍā on Mount Ābū. The construction of the temple cannot thus possibly be placed earlier than the 13th century A. D., and probably was even later than this.

12. The other temple that remains to be noted is the one near the Rām . . .

. . . was three stories in height; each tier was decorated with numerous massive low columns, resting on a sculptured panneled parapet, and sustaining the roof of each story, which being very low, admitted but a broken light to break the pervading gloom." This is no doubt what is called Bedī, but it is not a Jaina temple. It is said to have been built by Rāṇā Kumbha probably in commemoration of his completion of the fort fortifications, when he offered a sacrifice (Photos. Nos. 3014-15).

Nadlai.

13. After a stay of six days we left Kumbhalgadh, and descended to the plains below by the Ghāṇerāv *nāl*. How precipitous and hazardous it is to cross this *nāl* has been vividly described by Tod. Every other day the *hātvāḍā* plies between Kailwāḍā and Ghāṇerāv, exchanging ghee for grains, and not unfrequently one of their pack bullocks or camels is heard of as having slipped and been rushed headlong into the abyss below. Our next place of destination was Nāḍlāi to which we proceeded *viā* Desūrī. Nāḍlāi is now a small village; yet not less than sixteen temples, more or less old, are found here. Most of them, however, are Jaina.

14. On the east of the village are the remains of an old fort said to have been built by the Sonigarās (Photo. No. 3028). The fort hill is called Jaykal, and is regarded as sacred by the Jainas as Śatruñjaya. Within the precincts of the fort is a Jaina temple dedicated to Ādinātha. On the seat of the image is engraved an inscription which is dated Saturday, the 8th of the bright half of Vaiśākha of V. S. 1686, and refers itself to the reign of Mahārāṇā Jagatsimhaji. It then speaks of the rebuilding, by the whole Jaina community of Nadulāī (Nāḍlāī), of the temple which was originally erected by Samprati, who must be supposed to be the grandson of Aśoka, the hero of Jaina traditions and legends. The date, however, refers to the installation of the image of Ādinātha, who is called *mūla-nāyaka* here, by Vijayasimhasūri of the Tapāgachchha.

15. On the top of the hill is the temple of Vaijanātha Mahādeva, quite a modern erection. In front of it are two sculptures of *kamala-pūjā, i. e.*, of persons cutting off their heads and offering them to the god. Further on, on a peak on the north-east is what is called *Gorakh-maḍhī*, which is divided into two compartments. In one are the *pādukās* of Dattātreya and an ash pit where Gorakhnāth performed religious austerities. In the other compartment is the sculpture of a trident worshipped as Hinglāj *mātā*. It was at this place that Pandit Sivdānjī, who afterwards became *guru* . . . On the southern peak of . . .

. . . many elephants one after . . . He, therefore, prayed to

Mahādeva, and made a vow that if another elephant he bought lived, he would embellish the hill of the god with the figure of that elephant; and so this was done by him. It is also worthy of note that the hill is called *gajendra* as it looks like an elephant. On the south side, which is crowned with the figure, the hill looks like the body of an elephant. The hill sinks on the north till it merges into the plains; and this part of the hill is, therefore, called the tail of the Elephant. At the foot of the hill where the fort stands, but outside the village, are a number of Jaina temples more or less old, but of no particular interest except one. This last is a temple of Supārśva. In the *sabhāmaṇḍapa* is an image of Munisuvrata, an inscription below which says that it was caused to be made by Nāthāka, a Porvāḍ of Nadulāī (Nāḍlāī) and installed by Vijayasūri on Sunday, the 3rd of the bright half of Jyeshṭha of V. S. 1721, when Abhayarāja was reigning. This Abhayarāja was a Meḍtiā and a *jahāgirdār* of Nāḍlāī—the same that set up the figure of an elephant on the hill alluded to above.

16. To the south-east of the village is another hill crowned with a Jaina temple. It is dedicated to Neminātha, who is here known by the name Jādvāji. In respect of architecture it calls forth no remark. But on the pillars of its *sabhāmaṇḍapa* are incised two inscriptions. The earlier bears the date *Saṁvat 1195 Āsaūja vadi 15 Kuje,* when, it is stated, Rāyapāladeva was reigning at Naḍulaḍāgikā (Nāḍlāī). It then records a gift of his feudatory Rājadeva, son of Udharaṇa and of the Gūhila lineage. The gift consisted of the twentieth part of the duties levied on pack oxen going to and from Nāḍlāī, and was made for the purpose of light, incense, offering, flowers and so forth. The second inscription gives the date *Saṁ. 1443 varshe Kārttika vadi 14 Śukre,* and belongs to the reign of Raṇaviradeva, son of Vanavīra. It then informs us that Vinayachandrasūri, succesor of Dharmachandrasūri, of the Bṛihadgachchha, repaired the temple of Nemīśvara, the ornament of the Yadu family. This explains why Neminātha is here known as Jādvāji.

17. Two temples now remain to be described, one of Tapeśvara and the other of Ādiśvara. The first is Brāhmanical. It faces the east, and consists of a shrine, circumambulatory passage, hall and porch. Small cells have been built into the sides of the hall, facing north and south, and enshrining Sūrya and Gaṇapati respectively (Photos. Nos. 3022-23). The other is a Jaina temple dedicated to Ādiśvara, the first *tīrthaṁkara.* There is a legend associated with these two temples. Once upon a time a dispute arose between a Jaina Jati and a Śaiva Gosāī as regards proficiency in the lore of incantations. In order to test their power in this art they agreed that the Jati was to bring away at night the temple of Ādinātha, and the Gosāvī, that of Tapeśvara, which were both at that time lying in Khed, in Mallāṇi, southern Mārwār, and it was settled that whosoever, after lifting up his temple, would establish it before sunrise on the top of the Nāḍlāī hill should be regarded as the stronger and the more proficient. The Gosāī, being the more powerful of the two, outstripped the Jati, and just as he was about to ascend the hill, the Jati by his magical art produced the crowing of a cock. The Gosāī taking it to be an indication of sunrise, through sheer despair, threw down his temple which is that of Tapeśvara, whereas the Jati, who had lagged far behind, only came to the foot of the hill when the sun rose, and could not, therefore, take it up on the top. This, it is said, is how the two temples stand at the foot of the hill, and a couplet relating to it is often quoted, which is as follows:—

Saṁvat daśa dāhottaro vadiyā chorāsī vāda
Kheḍa-nagarathī lāviyā Nāralāī prāsāda.

The tradition at any rate of the Jaina temple not having originally stood here but being brought from elsewhere appears to have been prevalent even as early as the beginning of the 16th century. For there is an inscription which is dated V. S. 1557, and in it occur, with reference to the temple, the words *Saṁ 964 Śrī-Yaśobhadrasūri-maṁtra-śakti-samānītāyām.* This shows that early in the 16th century the temple was believed to have been brought by Yaśobhadra by means of magical power in V. S. 964.

18. This temple of Adinātha is, as said above, on the west of and outside, the village of Nāḍlāi. It faces the east, and at the entrance are two elephants made of mortar, one on each side (Photo. No. 3025). In plan it is almost the [illegible] *mandapa* is, however, on [illegible] the court-yard which is [illegible] and without any subsidiary cells (Photos. Nos. 3026-7). The north and south corridors, again, over and above the cells along which they run, have two shrines in the centre, one on each side. In the [illegible] the entrance of the *gūḍhamandapa*, [illegible] are engraved with five inscriptions [illegible] these bears the date *Saṁvat 1187 Phālguna sudi 14 Guruvāra*, and records a grant made to Mahāvīra, the god of [illegible]

[illegible] ten miles south-west of Nāḍlāi. The remaining four inscriptions refer themselves to the reign of the Chāhamāna king Rāyapāla, and range in dates from V. S. 1189 to 1202. One of these specifies a gift by his queen Āṁnaladevī and his sons Rudrapāla and Amṛitapāla. It was of two *palikās* out of the *palas* due to the royal family from each oil-mill, and was made on behalf of the Jatis of [illegible] of Rāyapāla [illegible] the epigraph [illegible] speaks of him [illegible] *mas*, bankers, [illegible] the temple of Mahāvīra. The donations consisted of some fractions of the various commodities in which they dealt.

19. It will be seen from these inscriptions that all the benefactions recorded therein were made to the god Mahāvīra. The conclusion is, therefore, irresistible that the temple was originally dedicated to Mahāvīra, and not to Ādinātha as at present. The inscriptions again pertain to about the middle of the 12th century, and the pillars of the pot and foliage type, which are to be seen in the *sabhā*, and the *gūḍha, mandapa*, should be assigned to this period. They are exactly of [illegible] places in Guja[illegible] in V. S. 1557 [illegible] above, inform[illegible] footprints, which are of Yaśobhadrasūri and with obeisance to which the record commences. Then is given the date, which is *Saṁvat 1557 varshe Vaiśākha-māse śukla-pakshe shashṭhyāṁ tithau Śukravāsare Punarvasu-Riksha-prāpta Chaṁdra-yoge*. This is followed by a *paṭṭāvali* of the Saṁḍera *gachcha*. The founder of this *gachchha* was Yaśobhadrasūri, son of *sādhu, i.e., sāhukār*, Yaśovīra and Subhadrā. His successor was Śālisūri, the ornament of the Chāhumāna family and the favourite of the goddess Badarī. This order of succession is taken up to Śāṁtisūri, to whose ecclesiastical reign the inscription refers itself. Then is set forth the genealogy of the Mewār dynasty. Of the earlier princes only Śilāditya, Guhadatta, and Khuṁmāṇa are named. Of the later, Hamīra, Khetasīha, Lakhamasīha, Mokala, and Kumbhakarna. The son of the last was Rāyamalla, to whose reign the inscription refers itself. Then we are told that through the orders of Pṛithvīrāja, the eldest son of Rāyamalla, the installation of the image was caused to be made by the *bhaṁḍārīs* Sihā and Samadā, joined by their brothers Karmasī, Dhārā, Lākhā and so forth. They were sons of Sādūla and grandsons of Sāyara, and Sāyara is said to have belonged to the Ūkeśa community, to the Rāya-Bhaṁḍārī *gotra*, and to the family of Dūda, son of *rāula* Śrī-Lākhaṇa. In other words, to use the modern [illegible] Sāyara was an Osvāl by caste and a Bhaṁḍārī by *khāmp*. Now, [illegible] that they are the descendants of Rāv Lākhan, [illegible] were converted to Jainism by Jasabhadrasūri. [illegible] yara, who was a Bhaṁḍārī, and was through Dūda a descendant of *rāula* Lakhan. There can hardly be a doubt that this *rāula* Lākhan is the same as Rāv Lākhan of the tradition, and we thus see that the present tradition was current even so early as A. D. 1500. Again, the

tradition says that the Bhaṁḍāris were made Jainas by Jaśabhadrasūri, *i. e.*, Yaśobhadrasūri. It has been stated above that the present inscription begins with obeisance to Yaśobhadrasūri, and that the *paṭṭāvali* given thereafter is also of the Saṁḍera *gachchha* originated by him. The image in the temple, again, was installed by Īśvarasūri, who was of Yaśobhadrasūri's *gachchha.* The inscription thus also supports the tradition that the Bhaṁḍāris were somehow intimately connected with the Saṁḍera *gachchha* founded by Yaśobhadrasūri.

20. With regard to the temple, the inscription next informs us, as we have seen above, that the temple in question was brought through his magical power by Yaśobhadrasūri to Nadakulavati, doubtless Nāḍlāī. We are further told that the temple was known as Sāyara *jina-vasati* after Sāyara, who rebuilt the surrounding cells, etc. Then we are told that the image of Ādinātha was consecrated by *āchārya* Īśvarasūri *alias* Devasundara, attached to the *paṭṭa, i. e.*, a pupil, of Śāṁtisūri alluded to above. Īśvarasūri was not on the *paṭṭa* at this time, for we have seen above that the inscription expressly refers itself to the ecclesiastical reign of his preceptor Śāṁtisūri. The *praśasti,* we are told, was composed by this same Īśvarasūri, and the inscription engraved by the *sūtradhāra* Somāka.

21. We thus see that the temple was originally dedicated to Mahāvīra and that the image of Ādinātha was installed only in V. S. 1557=A. D. 1500. The ceremony of installation, we have seen, was caused to be made by Sīhā and Samadā, whose grandfather Sāyara had previously rebuilt the subsidary cells. But the cells appear before long to have fallen into disrepair, and we find the work of carrying on repairs undertaken by the *saṁghas* of various places, as short inscriptions on the door lintels inform us. Their dates range from V.S. 1567 to 1571, and the *saṁghas* that saw through this work were from such places as Muṁjigapura (Munjpur), Vīramagrāma (Vīramgāv), Bhaṁpakapura, Pattana (Pāṭaṇ), Mahamadābāda (Mehmedābād) and Champakadurga or Champakamera (Chāmpāner). But these *saṁghas* were induced to take up this work by the head of the Tapāgachchha in Kutabapurā named Iṁdranaṁdi or by his pupils Pramodasuṁdara and Saubhāgyanaṁdi. Even the image of Ādinātha had to be renewed, and this was done again by the descendants of Sāyara themselves in V. S. 1674 (A.D. 1617), but the idol was installed by Vijayadevasūri of the Tapāgachchha.

22. As I was on the point of leaving Nāḍlāī, I received intimation of a new inscription being discovered. It was near the temple of Mahādeva in a *bhaṁyār* or natural cavern, less than a mile south-west of the village. It contains the date which is *Saṁvat 12 aṭhāvīsā varashe Māgasira sudi 13 Some.* It refers itself to the reign of Kuṁvarapāladeva, *i.e.*, the Chaulukya sovereign Kumārapāla, and also tells us that at that time Nāḍūlya (Nāḍol) was held by Kelhaṇa, Voripadyaka (Bordi) by Rāṇā Lakhamaṇa, and Sonāṇā by *ṭhākur* Aṇasīha. It records the erection of the *maṇḍapa* of Bhivadeśvara, which has now fallen down. Kelhaṇa is, of course, to be identified with the prince of that name who belonged to the Chāhamāna dynasty of Nāḍol. But the importance of the inscription lies in the fact that it furnished us with the latest date for Kumārapāla, *viz.*, V. S. 1228, the earliest date for his successor Ajayapāla, *viz.*, 1229 being furnished by an Udaypur inscription.

Nadol.

23. Nāḍol is seven miles north-east of Nāḍlāī, and is now-a-days the place of residence of the *ṭhākur* of Ghāṇerāv. It is celebrated as one of the *pañcha-tīrthas* of the Mārwār Jainas. But Nāḍol is principally famous for having been the capital of the Mārwār Chāhamāna family. The founder of this dynasty was Lakshmaṇa, who, as one copper-plate inscription informs us, was a son of Vākpatirāja reigning at Śākaṁbharī (Sāmbhar). Tod appears to have found two inscriptions of this prince—one dated V. S. 1024 and the other 1039, but speaks of having presented the stones to the Royal Asiatic Society, London. It would, indeed, be interesting to know whether they can still be traced in the building of that learned Society. Their importance cannot be overrated as they refer to Lakshmaṇa, who was the originator of all Mārwār Chohān families, such as Nāḍoliyā, Sonigarā, Sānchoriā, Bāliā, and so forth. In his route to Nehrwalla (Aṇhilvāḍ) and Somanātha, Mahmud of Ghazni, according to the *Tawārikh Firishtāh*, passed Buzule, which,

as first pointed out by Tod, can, by a correct arrangement of the points, be read Nāḍol. Similarly, the same authority tells us that Qutbu-d-Dīn Ī-bak, on his way to Anhilvāḍ captured " *the forts of Baly and Nadole,*" which were found deserted by him. Nāḍol continued to be the capital of the Chohāns until Kirtipāla, or Kitū as he is known to Mārwār chronicles, removed it to Jālor at some time between V. S. 1236 and 1239.

24. There are many temples, new and old, both in and outside the village of Nāḍol, most of which have been described by Garrick in *Archæol. Survey Report*, Vol. XXIII, p 91 *ff.* I shall describe those only, which have escaped his notice, or which have been but imperfectly dealt with. The object of antiquarian interest, which is in the very heart of the village, is the Sūraj-pol or "gateway of the Sun." It is said to have been built by Rāv Lākhan, the local legend about whom has been narrated at length by Garrick. It contains an inscription of nine lines, the first four of which only are legible. It commences with the date *Sam. 1223 Śrāvana Amāvāsyāyām Bhauma-pūrvvam,* and speaks of Kelhaṇa as then reigning at Nadūla (Inscr. No. 2406) In the remaining but illegible portion only the date 1039 and the name Lāsha(kha)na are clear. Dr. Fuhrer in his *Prog. Report* for 1893 has given a description of Nāḍol, which, like that of other places, is anything but satisfactory. Thus he says:—" The town is surrounded by low walls, pierced by handsome gateways, one of which, the Sūraj-pōl contains a record of Samvat 1139." Now, in the first place, the Sūraj-pol is not anywhere in the walls, but in the heart, of Nāḍol. Secondly, the date is not 1139 but 1039. Thirdly, I wonder how he got this date from the illegible portion of the record, and failed to notice the chief date 1223, which occurs in the legible portion and can be deciphered at a glance. As one proceeds to tl [illegible] on ascending which he is confronted by [illegible] ha, and not by "one of the most hands [illegible] iāvīra" as Dr. Fuhrer says. Architecturally the temple is not of any particular interest (Photos. Nos. 3033-4), but in the back principal niche, *on the exterior of its* shrine, is engraved an inscription (Inscr No. 2407). It gives the date *Samvat 1666 vrarshe Jeshta sudi 15 Budhavāra,* and refers itself to the reign of *pātasāha* Śrī-Salemasāha Nūradī Mahamada *Jāmbagira, i. e.,* Salem Jehangir, son of Akbar. It then tells us that Mahākhāṁna Gajanī-Khānajī, lord of Jāhalora, together with 100 noblemen, bui[illegible] in front of Nāḍol, and named it Nūrapora. *Gaznikhan* was, *of* [illegible] Jālor. Just behind this temple stret[illegible] here is nothing of archæologic[illegible] of V. S. 1024 referring [illegible] been still preserved. [illegible] found by Tod, but presented long ago to the Royal [illegible] quently *no longer in* Nāḍol.

25. On the northern outskirts of the village is the temple of Someśvara, which faces the west. It consists of a shrine, antechamber, hall and porch. The principal niches on [illegible] the shrine are empty, but the walls are decorated with the fi[illegible] Regents of the points of the compass. [illegible] plain, but are probably of the 11th [illegible] of them bear inscriptions (Inscrs. [illegible] *Saṁvat 1147 Vaiśākha śudi 2 Vu(Bu)dh*[illegible] and contains a mandate issued by the Chohān king Jojaladeva. [illegible] of the pillars of the temple [illegible] which the festivals connected with the various te[illegible] brated. The other two *inscriptions* belong to t[illegible] Rāyapāla—the same prince that is mentioned in [illegible] dated *Saṁvat 1198 Śrāvana vadi 8 Ravau,* [illegible] *Bhādrapada vadi 8 Vu(Bu)dhavāre.* The latter merely informs us that one Bhanana, *rāṇaka, i. e.,* Rāṇā, or chief belonging to the Karnāṭa country, freed the dancing girls (*pramadā-kula*) of all the gods of Usapa-pattana from *daśabandha*, which appears to be a tax equal to the one-tenth of every income. The former is a long inscription composed of thirty-nine lines, and relates to an agreement taken from sixteen Brāhmans of Dhālop about four miles

south of Nāḍol. Of the sixteen Brāhmaṇs, two were from each of the eight *pāḍi* or wards of Dhālop. And the agreement was to the effect that if anything was lost belonging to a Bhāṭ, *bhaṭṭaputra* (Bārhoṭ), *dauvārika* (Ḍoḍidār), mendicant, or Vanjār while passing by Dhālop, they were collectively responsible and were to trace the property lost or make good the loss, and if it was lost in any particular ward, only the Brāhmaṇs responsible for that ward were to make the recompense.

I. 26. Of the Jaina temples in Nāḍol, there is only one that deserves to be noticed. It is the one dedicated to Padmaprabha, the sixth *tīrthaṁkara* (Photos. Nos. 3035-36). It faces the north, and is similar to other Jaina temples in general plan, but except on the north side, there are no subsidiary cells going round, and, in front of the *gūḍhamaṇḍapa*, there are instead two attendant shrines—one on the east and the other on the west. In the *gūḍhamaṇḍapa* are two standing figures, which, to all outward appearance, look like *kausagīyas* or *kāyotsargas*, but the inscriptions engraved below show that they are images (*biṁba*) of Neminātha and Śāṁtinātha. Both bear the date *Saṁvat 1215 Vaiśākha śudi 10 Bhaume*, and speak of the images as having been set up in the temple of Mahāvīra in Visaḍā-sthāna. They, therefore, seem to have been brought from elsewhere. The images were installed by Padmachaṁdragaṇi, a pupil of Devasūri, who himself was a pupil of Munichaṁdrasūri of the Brihadgachchha. It is curious that Padmachaṁdrasūri is styled *Pāṇinīya-paṇḍita*. In the shrine are three images, all with inscriptions of the same import engraved on them. Their date is *Saṁ 1686 varshe pratham-Āshāḍha va 5 Śukre*. The inscription on the central image shows that it was of Padmaprabha, and was established by one Jayamallajī in the Rāya-*vihāra* at Nāḍula when Rāṇā Jagatsiṁha was reigning. With regard to Jayamallajī we are told that he was of the Maṁṇotra *gotra* and son of Jesā, and that he was resident at Yodhapuranagara, *i. e.*, the Jodhpur city, and was the prime-minister of the *rājādhirāja* Gajasiṁha. We are also informed that while he established the image of Padmaprabha at Nāḍol, he set up another image, *viz.*, of Chaṁdraprabha in his own temple at Jālor, which was consecrated by Vijayadevasūri, in conjunction with his "anointed" pupil Vijayasiṁhasūri. Jagatsiṁha was, of course, a Rāṇā of Mewār, and at that time Goḍvāḍ was included not in Mārwār as now but in Mewār, as this inscription, as well as that in the temple of Ādinātha at Nāḍlāī, clearly points out. Gajasiṁha is Rājā Gaj, king of Jodhpur, and son and successor of Rājā Sūr.

27. Outside the village of Nāḍol was existing, in Mr. Garrick's time, a ruined pillard temple called "Khetlā-kā-sthān". Between the pillars of it, the marriage ceremonies of the village were then conducted : hence its name. On some were engraved inscriptions in characters of about the 8th or 9th century, and the style of these pillars was also supposed to indicate this to be the age of the temple. This, in short, is Garrick's account. Now, the temple referred to by him is no longer existing, and its pillars, etc., I was told, were used by the Jahāgirdār for his various private purposes, as is too often the case in Rājputānā. But the people say that there was a temple of this description called "Khetpāl-kā-sthān", and not "Khetlā-kā-sthān" as Garrick says. The word Khetlā has no meaning. On the other hand, Khetpāl is obviously the same as Kshetrapāla or the tutelary deity of a village, who is also called Bhairava. Secondly, the people used to go to this place, not for the performance of marriage ceremonies, but "to give *jāt*" as the Rājputānā phrase goes, *i. e.*, to take the newly-wed couple to pay homage to the village divinity, without obeisance to whom the marriage ceremony is not regarded as complete. Thirdly, although the temple is no longer in existence, an idea of what it was like is furnished by a litho illustration of it in Garrick's book. And the pillars therein represented are certainly such as are met with almost everywhere in Rājputānā in temples of the 12th or 13th century. It is difficult to say what led Garrick to assign the temple to the 8th or 9th century. As was expected, Garrick's mistakes have been copied by Führer, who says: "Outside the town are the remains of a flatroofed pillared temple of Vishnu, locally called Ketlāka-sthān, of the ninth century A. D. as proved by five short incised records".

28. About half a mile east of Nāḍol is what is called *junā kheḍā, i. e.*, the old village, where the ruins of old temples are still visible. But of these nothing but basements has survived. In front of the shrine of Hanūmān is pointed out an ornamental arch by the people who consider it to be very old (Photo. No. 3037). But most probably the sculpture is not older than the 17th century.

BOMBAY.

29. This brings us to the close of my tour in April 1908. Touring was again resumed in November following. Our work

Bombay.

I photo-

Neither my brother nor I myself was able to read them. At my request they were allowed to remain with us, and I photographed two of them (Photo. No. 3223). The same day I met a Gujarātī Jaina *sāhukār* at the Bombay Asiatic library. The leaves had been previously shown to him also by the Jati. The latter wanted to sell them for Rs. 100 per leaf, and the former was willing to buy them at that rate for his *sādhu*, but he was desirous to know whether the leaves were, in any way, connected with the Jaina religion. I was sorry I was not able to satisfy him on this point. Leaves of precisely the same kind were seen by me two years ago at Jodhpur in a *bhanḍār* belonging to Ūmjī Jati. The same Jati told me that he had several such at Udaipur in his *bhanḍār*. The characters were for long suspected to be old Pahlavi. But a Buddhist friend of mine Dharmānand Kosāmbi, to whom I showed a photo, assures me that the leaves are in Burmese character, that they relate to the ordination ceremony described in the *Vinaya-pitaka*, and that such leaves are found in numbers in Burmā.

JODHPUR STATE.

30. From Bombay I proceeded to Barkānā in the Desūrī district, and resumed my tour in Mārwār. Barkānā is one of the *pañcha-tīrthas* with the Jainas in Mārwār and Gujarāt. I tried to visit it last touring season, as I wanted to see them all in succession. But as the season was over, I had to allow it to stand over till the next touring season. Here is a temple dedicated to Pārśvanātha. The pillars of the *sabhāmanḍapa* are of the same style as those of the *Chaumukh* temple at Rāṇpur (Photos. Nos. 3230 and 3232), and the temple itself cannot be earlier than the 16th century. In the shrine porch are several sculptures peculiar to Jaina mythology. One is of *Nandīśvaradvīpa*. The other represents the Girnār and Śatruñjaya hills, an almost exact copy of the sculpture at Rāṇpur (Photo. No. 3231). In the corridor cells are quite modern images set up only fifty years ago by the *mahājans* of Bijovā.

Barkana.

31. The antiquities of Ajmer have already been so ably and fully described by antiquarians like Cunningham and others that very little remains to be said regarding them. One remark may, however, be made with regard to the *Adhāī-dīn-kā-jhopḍā*. Tod was the first to start the erroneous idea that the mosque was built from the materials of a Jaina temple. Mr. Cousens was, however, the first to explode this theory. "There is not a fragment," he says "of a Jaina temple to be seen, but on every hand are mutilated images, some rather interesting, of Brahmanical temples. It was from here that the two inscribed tablets were removed to the Lucknow Museum, which contain portions of two Sanskrit Brahmanical plays in which Śiva, Gaurī, Arjuna and others are introduced." The plays have now been edited, and we know their names to be *Lalita-Vigraharāja* and *Harakeli-nāṭaka*. The first was composed in honour of the king Vigraharājadeva of Śākambharī, and the second was composed by the latter

Ajmer

himself. And as the date of one of these inscribed plays is V. S. 1210, there cannot be a doubt as to this Vigraharāja being Vigraharāja-Visaladeva of the imperial Chāhamāna dynasty. This naturally raises the presumption that the original temple from whose materials the mosque was constructed was Brahmanical and that Vigraharāja was somehow connected with it. The latter point acquires certainty by the fact that in the walls of two small stair-cases above the *mihrāb* are two lines, each containing the words: *Śrī-Vigraharāja-devena kāritam-āyatanaṁ*, *i. e.*, the temple was constructed by the king Śrī-Vigraharāja. This settles the matter beyond all doubt. The original temple which supplied materials for building the mosque was one raised by the Chāhamāna sovereign Vigraharāja. One more slab and fragments of two others were also found there, and have now been removed to the Museum by Paṇḍit Gaurishankar Ojha. Of these the fragments are more important. And of the latter one (Inscr. No. 2433) seems to be an initial part of a slab. In it occurs the number 1, obviously of the first verse, and the number is preceded by the word *prasasti*. Similarly in l. 5 may be traced the words *Śrī-Chāhamāna iti bhūmipatiḥ*. All these points pieced together show that the slab contained a *praśasti* or panegyric of the Chāhamāna family. On another fragment of this series but of another slab, the name Vigraharāja is distinct. Coupling this with the fact that the plays here found are connected with this king, the conclusion is not unreasonable that this panegyric also was written in Vigraharāja's time and specially to extol him just as the Māmādeva *praśasti* of Kumalgadh was composed in honour of Rāṇā Kumbha. In other fragments, names of princes of other dynasties such as Kumārapāla, Sindhurāja, Naravarmā and so forth are met with. These must have been mentioned as princes, with whom the Chāhamānas were at war. Of the names of places, that which occurs oftenest is Ajayameru, *i. e.*, Ajmer.

32. The other slab which is spoken of as having been originally found in the *Aḍhāi-dīn-kā-jhopḍā* and as now removed to the Ajmer Museum is principally devoted to the eulogy of Nārāyaṇa (Inscr. No. 2434). The ending portion praises the sun and apparently describes some royal family of the solar race. The fuller details of them had been probably set forth in the second slab, which is now lost.

33. The object of great interest to an antiquarian at Ajmer is now the Museum that has been established there for the whole of Rājputānā. The State that has benefitted the Museum most is Jodhpur, which has presented it with all the inscription stones except one that had been collected in the *Tawārikh Mehkmā* by such painstaking persons as Munshi Deviprasād and Joshi Aidanji. The copper-plate grant of the imperial Pratihāra Bhojadeva I., published by Prof. Kielhorn in *Ep. Ind.* Vol. V., p. 211 ff., which is of importance in more than one way, and was a gem of the *Tawārikh Mehkmā*, has also been transferred to the Ajmer Museum. It is to be sincerely wished that the example of Jodhpur will be followed by other States, such as Udaipur, Jhālrāpāṭaṇ and so forth. It is hoped that Paṇḍit Gaurishankar Ojha, who is in charge of the antiquarian section of the Museum, will spare no pains in making it useful in all branches of Indian archæology epigraphic, numismatic, and iconographic. He has already discovered and brought in three inscriptions, not known before, and has made a present, to the Museum, of an inscription stone belonging to him. This last epigraph (Inscr. No. 2430) is important for the ancient history of Mewār, and no antiquarian can be too grateful to him, knowing how he saved it from the hands of Bhils and also of Brāhmaṇs of Vāsā, into whose possession it went, and who thought that it would furnish some clue to the whereabouts of a treasure, and consequently concealed it in a reservoir. It was originally found at Sāmoḷī in the Bhūmaṭ district, Mewār. The inscription is dated [V. S.] 703 = A. D. 646, and refers itself to the reign of Śīlāditya. It then informs us that one *bania* Jentṛika who was a native of Vaṭanagara, built a State to a goddess. Vaṭanagara is, of course, Vasantgadh in the Sirohi district, whose antiquities have been described by me in the *Prog. Report* for 1905-06. Śīlāditya is undoubtedly Śīla, the prince who was one of the earliest Guhila kings. His name no doubt occurs in the dynastic lists of Mewār princes furnished by the Chitorgaḍh, Achalgaḍh, and Rāṇpur *praśastis*, but had been

thought to be more or less fabulous. But now his historical existence is attested by the Sâmoli inscription, which also furnishes a *specific date* for him.

34. Pandit Gaurishankar was also successful in securing four new inscriptions for his Museum. Two of these are interesting (Inscrs. Nos. 2431-2). They were brought from Arthūnā by him. One Arthūnā inscription dated V. S. 1136 has been noticed by Prof. Kielhorn in *Ind. Ant.* Vol. XXII, p. 80. It belongs to Chāmuṇḍarāja of the Paramāra family Of the new ones found, one is of the time of this Chāmuṇḍarāja and the other of his son Vijayarāja. The former unfortunately is not dated, and records the erection of a temple in Ārāttūnaka (Arthūnā) called Hariśvara after the builder Hari, who was of a family of the goldsmith caste emigrated from Chitrakūṭa. The other is dated *Vikrama-samvat 1166 Vaiśākha sudi 3* [*So*]*me*, and speaks of the image of Vṛishabhanātha as having been caused to be installed in Uttūṇaka (Arthūnā) by one Bhūshana, a Nāgar *bania* originally of Talapāṭaka.

35. There is one more sculpture yet in this Museum which deserves to be noticed. It was originally at Bayānā in the Tahsil, and has now been removed to the Ajmer Museum in accordance with the directions of the *Director-General of Archæology.* It is thus described in his inspection note: "It is a rectangular slab measuring 20″ × 13″, sculptured along the top with a row of four animals being driven by a man represented behind them The significance of this scene is not apparent, but it seems to have been intended as some sort of a *maṅgala* or benediction. The inscription, which is engraved in characters of the seventh or eighth century, occupies the lower half of the surface, but is, unfortunately, too much damaged to allow of a connected … The first line contains a reference to a certain *rājā* … ondala. The second line says something about … ndson of the Chief of Ukā (?). The last line contains only one proper name, Nāgāditya." In the first place, I do not understand what is meant by saying that the scene represented on the sculpture is intended as a sort of a *maṅgala.* Secondly, the inscription is not too much damaged to allow of a connected transcript, and an impression of it taken by me has, as a matter of fact, enabled me to read almost the whole of it with certainty. Thirdly, it is not the *rājā*, who resided, but the event, which happened, not at Lagondala as stated, but at Pimpala-Gaumdala. Fourthly, what the second line says is not about a son of Durgāditya, but about Durgāditya himself. He again is called a grandson of Ukeśvara, and not of the chief (*iśvara*) of Uka. Now, what the inscription informs us of is that during the reign of Śrī-Nanna in the place called Pimpala-Gaumdala, Durgāditya, son of Vallāka and grandson of Ukeśvara, was killed by certain robbers in the capture of the kine (*go-graha*). Nāgāditya, son of Valāicha, is further mentioned, but how he was connected with Durgāditya is not clear. But certain it is that the four animals driven by a man represented in the sculpture are these cows and Durgāditya, and it appears to have been intended as a memorial of a cattle raid.

36. In addition to the inscribed stones, some sculptures also have been stored in the Ajmer Museum. Two of these were photographed (Photos. Nos. … *i.e*, Nārāyana reposing on Śesha, … akshmi, and with a lily issuing from … ne other is a curious image. It is of some deity with … hands and trampling upon a human being But the divinity is unidentifiable.

Auwa.

37. From Ajmer I went to Āuwā in the Sojat district, Jodhpur State, and two miles from the railway station of that name on the Ahmedābād-Ajmer line. The existence of an old temple here had been reported to me last year, and I seized this opportunity of visiting the place. I was glad to find that I was not disappointed. Here is a 9th c… n more than one way. It is called the templ… The pillars of the *sabhāmaṇḍapa* are of the … mples at Osia (Photo No. 3236). The lack … arieties of chequer ornament which

I.

are visible on the exterior distinctly point to the same conclusion (Photo. No. 3237). The spire, though now broken at the top, was almost exactly the same as that of the temple of Kerā in Cutch, described by Dr. Burgess in *Arch. Surv. West. Ind.* Vol. II, p. 212 ff. The triangular ornament of what the people call horse-shoe forms is especially worthy of note.

38. In the *sabhāmaṇḍapa* four inscriptions were found by us engraved on pillars. The earliest of these has the date: *Saṁvatu 1132 Asvayuja Amāvāsyā(yā)ṁ Sani-dine.* It then speaks of a grant to the god "Kaṁyesvara" by Khi(Ji)ndrapāla, son of Aṇahila. Although no titles are conjoined to his name, there can be no doubt that Jindrapāla is to be identified with the Sonigarā prince of that name. Another inscription is dated *Saṁvatu 1168 Phāguna vadi 13 Ādita-dine,* and specifies the gift of one *karsha* of oil for the god Kāmeśvara by Dusaladeva, son of Vijayapāla. The third inscription gives the date *Saṁvatu 1229 Āsauja vadi 1 Budha-dine,* and records the donation of one *dramma* for each *hala* of soil to the god Kāṁvesvara by *rāṇaka* Kāka, son of Sonapāla.

39. Locally this temple is noted for the *chāndī* or self-immolation of the Chāraṇs. It took place in V. S. 1643 (A. D. 1586) during the regimé of Udaysingh *alias* Moṭā-rājā (lit. corpulent king). Twenty years previously when Rāv Chandersen surrendered the fort of Jodhpur to the Moghuls, he sent away his *zanānā* to the Siwāṇā fort. On the way the bullocks of one *rath* or royal cart were quite exhausted. In the close vicinity there was a well belonging to a Chāraṇ, where his bullocks were plying. The servants of the king seized these bullocks. The Chāraṇ went into the village, and brought some people, who unyoked the bullocks and upturned the *rath.* In that vehicle was sitting the mother of Moṭārājā, whose hand was broken. But as at that time everybody was running away to save his life, she did not mind this trifle, *viz.,* her broken hand. In A. D. 1583, however, when Moṭā-rājā obtained Jodhpur and the *zanānā* was brought back from Siwāṇā, she showed her hand to him and insisted upon his taking some steps against the Chāraṇ who overthrew the cart. The king confiscated his land, and those, who were trying to intercede in his favour, were also deprived of their *jahāgīrs.* This created an agitation in the Chāraṇ caste. About the close of 1585 when Udayasingh came to Sojat from the Dekkan, he confiscated the lands also of his brother Rāma and his son Kallā. Thereupon no less than 11,000 Chāraṇs assembled together in Āuwā to commit *chāndī*, and camped themselves round about the temple of Kāmeśvara, on promise being given by Chāṁpāvat Gopāldās, *ṭhākur* of Āuwā, that he would see that they carried their resolution into effect unmolested. On hearing this the king despatched Akkhājī Bārhaṭ from Sojat to conciliate the Chāraṇs. But when Akkhāji arrived, he, instead of executing the mission with which he was entrusted, joined his caste-fellows in their resolution. The king enraged sent a scimitar to him with the message *aur to gale ghāl kar marege aur tum guda-me ghāl kar marnā*: (Others will die by putting a weapon on their throats but you should die by putting it into your anus); and ordered his forces to march to Āuwā and punish the Chāraṇs. Thereupon the *ṭhākur* of Āuwā promised to engage the royal forces in fighting till the Chāraṇs finished their *chāndī*. The Chāraṇs prepared a dish of *sirā*, partook plentifully of it, and spent the whole night in singing the hymns of Jogmāyā. Early in the dawn the Ḍholī of Akkhājī was helped to climb to the top of the spire, and was ordered to beat his drum when the first rays of the sun met his eyes. The Ḍholī, however, did not beat the drum, but cut his throat and threw himself down when he beheld the first rays of the sun. All the Chāraṇs understood the signal at once, seized their scimitars, and went inside the temple. Some pierced their throats with them and sprinkled Mahādeva with their blood, and others cut their throats and presented their heads to the god.

III. Javalla.

40. From Āuwā I went to Jawāliā in the Desūrī district, to see the temple of Javāleśvara. There is nothing ancient about it, but since last year it has attained much importance in consequence of some excavation done there. When I came to the place, I was struck by the architecture of it, ~~which~~, though modern, is distinctively Muhammadan (Photo. No. 3238). I wondered how this alone of all others in Mārwār partook of the Muhammadan style. But my wonder in-

creased when I learnt that the temple itself was constructed by Sutārs, who were in the present case no ... Muhammadans. The temple is quite plain, ... is the bull Nandī. It was ... of the shrine ... of about ten feet was dug into to the depth of nearly seven feet. This excavation, I am told, was carried on by Mr. O'Donell, who was Political Agent of the Mahī Kānṭhā Agency but has now retired from service. He was induced and assisted by the Kārbhārī of the Mānsā principality. The latter met me at the Mārwār Junction about the beginning of February 1908. The Kārbhārī was discussing with the other Officer some matters connected with the excavation that was to be carried on, as I learnt two months after. He, however, afterwards regretted that he had not had communication with me. For he had secured a certain copper-plate from a *bania* originally of Javālā and then settled in the Panch Mahāls; and it was on ... was informed, came forw ... spoke of a concealed trea ... also was specified. But ... once told them that the inscription pretended to be dated V. S. 1201, and yet was written in quite mordern Mārwārī characters, so that it could be easily read by any ordinary Mārwārī. The inscription was thus quite a forgery. The clue to the spot of the treasure was therein afforded by the words *prathama-sopāna-* ...-case There was, however, but one stair- ... e of the word *prathama* is entirely lost. ... vation somewhere near the stair-case, but, strange to say, they thought fit to conduct it round about the Nandī. The upshot of the whole process was that it was a much-ado-about-nothing, and the copper-plate is believed to have been forged by a Jati to extort money from the *bania*.

41. We next proceeded to Sānderāv owned by a *jahāgirdār* of the Rāṇāvat lineage, *i. e.*, of the kith and kin of the Mahārāṇā of Udaipur. This is supposed to be the original seat of the Shaṇḍeraka *gachchha* founded by Yaśobhadrasūri, to whom allusion has already been made in the description of Nādlāī. It is said that Yaśobhadrasūri came from Kāṭhiāwār when Valabhi was sacked by the Mlechchha invaders. His own favourite deity had advised him to quit the place before it was actually invaded. He had been instructed to travel northward until he beheld the phenomenon of a bull fighting with a lion. Yaśobhadrasūri came with his gang of pupils to Sānḍerāv, and encamped himself near its *talāv* or tank, when to his surprise he witnessed a fight between a bull and a lion in which the latter was worsted. His deity's word was fulfilled. He settled himself there, named the village Sānḍerāv after the *sāṇḍ* or bull that was victorious, and originated a new Jaina sect called after the village.

Sanderav.

42. On the outskirts of this village tank is a *chabutrā,* whose pillars are of the Osia style and cannot be later than the 10th century (Photo. No. 3242). It would be interesting to know from where these pillars were brought. For certainly there is no other trace of this style in Sānḍerāv. The only other object of antiquarian interest is the Jaina temple of Mahāvīra. The architecture of this structure calls for no remarks, but epigraphically it is somewhat interesting. On the entrance door from inside is engraved an inscription 3′ 11″ broad by 3½″ high (Inscr. No. 2438). It commences with the date *Samvat 1221 Māgha vadi 2 Śukre,* when, we are told, Kelhaṇadeva was reigning. It then states that Ānaladevī, queen-mother of Kelhanadeva, granted one *hāela* (or as much of land as could be tilled in a single day by one plough) of *yugamdharī* or *jvār* corn from the king's personal property. The grant was made to the god Mahāvīra, who is called *mūla-nāyaka* of the Shaṃḍeraka *gachchha* for the ... on the 13th of the dark half of Chaitra. ... same object from the revenue of a *talāra* ... e Rāshṭrakūṭas Pātū, Uttamasiha, and so ... is undoubtedly the same as ... consort of Ālhaṇa, father of ... d to have been the daughter ... la is obviously the same as

Rāshṭrakūṭa, and the Rāshṭrakūṭas, Pātū, and Uttamasīha were, therefore, her relatives from her father's side.

43. On the pillars of the *sabhāmaṇḍapa* are no less than four inscriptions which are highly weather-worn (Inscrs. Nos 2440-2). One is dated *Saṁvat 1236 Kārttika vadi 2 Budhe,* and refers itself to the reign of Kelhaṇadeva. Then we are told that their own house was placed by Rālhāka, Pālhā, etc., sons of Thāṁthā at the disposal of Srī-Pārśvanātha, the god of Shaṁḍeraka (Sāṇḍerāv) in the *bhukti* or *jahāgīr* land of the queen Jālhaṇadevī. Four *drāelas* were to be given to the god annually by people residing in Rālhā's house. What coin this *drāela* is is not known. Again, it is not clear why Pārśvanātha is mentioned in an inscription in the temple, which was then as now dedicated to Mahāvīra. Another of these four inscriptions on the pillars, which can be deciphered but only partially, bears the date *1258 varshe Chaitra sudi 13 Śukre,* and speaks of *mahārājādhirāja* Sāmaṁtasīhadeva as then reigning. Who this Sāmaṁtasīha was is not known, but anyhow he must not be confounded with *mahārājakula* Sāmantasiṁha for whom we have dates ranging between V. S. 1339—1354.

Korta.

44. Korṭā is nearly sixteen miles south-west of Sāṇḍerāv, and is almost on the boundaries of the Bālī and Jālor districts. Korṭā is no doubt the same as the ancient Koraṁṭaka, which has given its name to a Jaina *gachchha,* and which formerly not only included the present village of Korṭā, but had spread, as far south as Bāmṇerā. Within the bounds of Korṭā there are three temples, all Jaina. Of these one is in the village and two on the outskirts. The first is the
III. temple of Śāntinātha (Photos. Nos. 3245-6). It is a 14th century temple of no particular interest. On the pillars of the *sabhāmaṇḍapa* are two inscriptions. Of these one speaks of a *staṁbha-latā* or pillar as being erected for his mother Sūrī by an *upādhyāya* Padmachaṁdra, son of *upādhyāya* Yaśaśchaṁdra. Near
III. the village *medhī* is another Jaina temple, dedicated to Rikhabdev (Rishabhadeva) (Photos. Nos. 3243-4). In the shrine is a sitting but colossal image of the first *tīrthaṁkara.* On its pedestal is an inscription dated *Saṁvat 1143 Vaiśākha sudi 3 Bṛihaspati-dine.* Curiously it speaks of an image of Tīranāthadeva, and not of Ādinātha, as having been caused to be made by the lay worshipper Jenduka. About a quarter of a mile from the village is a third
II. Jaina temple (Photos Nos. 3247-8). It is of Mahāvīra, and is of no architectural importance. In the *sabhāmaṇḍapa* have been stored together a number of sculptures exhumed near Bāmṇerā. The whole ground between present Korṭā and Bāmṇerā is artificial, and was doubtless the site of an ancient city, Koraṁṭaka by name, as said above. When I was there, I was informed that the local *banias* wanted to make further excavations, and with that end in view had asked for permission of the State and were collecting subscriptions amongst themselves. Before granting the permission it would be better if the State asked the *banias* to carry on the excavation work under the superintendence of some officer of the Archæological Department

Bamnera.

III. 45. At Bāmṇerā there is no ancient temple except that of Sūrya (Photos. Nos. 3249-50). The *sabhāmaṇḍapa* is an utter ruin. Instead, a new porch has recently been erected in front of the shrine. Of the latter the outside walls are old, but devoid of all ornamentation. The spire is quite modern. On the porch pillars no less than five inscriptions have been engraved (Inscrs. Nos. 2446—51). Of these three are dated V. S. 1258, and refer themselves to the reign of *mahārāja* or *mahārājādhirāja* Sāmaṁtasīha. This is no doubt the same as the prince of that name mentioned with the same date in a pillar epigraph in the Jaina temple at Sāṇḍerāv referred to above. But it is not yet known to what family he belonged. Of the remaining inscriptions one has the date *Saṁvat 1348 Āshāḍha vadi 5 Śukre,* and pertains to the reign of Sāmantasiṁha. This king is no doubt a Sonigarā, of whom inscriptions have, as just mentioned, been found with dates ranging from V. S. 1339—1354. It records the grant, by a *selahatha, i. e., Sailahasta,* whose name is lost, of three rupees per *arahaṭa* or machine-well of the *talapada* or suburbs of Koraṁṭaka for the fair festival of the god Mahāsvāmī. Arguing from the analogy of Jagatsvāmī by which the

Sūrya of Śrīmāla (Bhinmāl) was known, it may be said that this Mahāsvāmī was the name of the god Sūrya of Bāmnerā.

46. At Bāmnerā three copper-plate inscriptions were also copied (Inscrs. Nos. 2443-5). They were in the possession of one Khūtā Rām, a Golval Brāhman. In fact, as the name suggests, Bāmnerā is nothing but Brāhmana-nagaraka, *i. e.*, the town of the Brāhmans. And, as a matter of fact, almost the whole of the population consists of Goḷvāl Brāhmans The information regarding the find and whereabouts of the copper-plates had kindly been given to me by Paṇḍit Gaurishankar Ojha. All these refer themselves to the reign
of Kelhana, son of Ālha
ṭaka named Nārāyaṇa, s
rājputra or the great
to. The first donation
Saṁvat 1220 Śrāvaṇa vadi 15 Budhe, and consisted of a *dohalikā* or *doli*, *i. e.*, a piece of land granted to Brāhmans, Svāmīs, Sādhus, and others as distinguished from a *śāsana* which is given to Chāraṇs and Bhāṭs. The second records the gift of a *ḍhīko* or well on the occasion of a *deva-utthāpanī ekādaśī*, *i. e.*, the 11th of the bright half of Kārtika when the gods are supposed to be awake from the sleep to which they betake themselves on the 11th of the bright half of Āshāḍha. In specifying the boundaries of the *ḍhīku*, Mahāsvāmī *ḍhīku* is mentioned. This *ḍhīku*, of course, belonged to Mahāsvāmī, who can be no other than the god Sūrya just referred to. The third is dated *Saṁvat 1223 varshe Jyeshṭha vadi 12 Some*, and apparently makes the grant of another *ḍhīku* to the same Brāhman.

47. From Kortā, according to my previous programme, I was to go south to Rāmsen, Sūndhā-pahāḍ, Ratanpur and so forth in Jaswantpurā and then turn north and visit places such as Sānthū, Jālor and so on, but as the Director-General of Archæology, who was coming to Mandor near Jodhpur for excavation work, desired me to join him there about the middle of February, I had to give up the idea of exploring the Jaswantpurā district and go straight to Jālor *viâ* Pāvṭā, Guḍhā and Āhor.

II. **Pavta**

48. From Pāvṭā I visited Doḍiāli and the *thān* of Mallināthji. The *thān* is high up on a hill, and is a natural cavern (Photo. No. 3253). Rāv Mallināthji was the eldest son of Rāv Salkhāji. But his name is passed over by Tod, and that of his younger brother Vīramdev is mentioned, although the latter died without becoming a king. The reason of it probably is that the Rāṭhoḍ princes of Jodhpur, who afterwards rose to eminence, were in direct descent not from Mallināthji but from Rāv Chuṇḍāji his nephew and son of Vīramdev. Various legends are current about Mallināthji in this part of Mārwār. It is said that previously he was a Rāv, but afterwards became a Rāval when he became a follower of a Śaiva ascetic, through whose favour he became a *siddha*, *i. e.*, a holy personage who had acquired supernatural powers. It was at this *thāṇ* near Doḍiāli that he rose to heaven with his horse and attained to final beatitude. And it is said that when this event occurred, there was a shower of saffron which has continued to the present day, though a heretic like myself was not favoured with a sight of it when I was there. What I saw there was nothing but a number of wooden figures of horsemen. They represent Mallināthji seated on his favourite steed, and had been placed there by his votaries as the presents promised for the fulfilment of their desires. These figures are placed near the door-frame of the cave which extends far beyond. Nobody has ventured to enter this cave except one Jogi, who, I am told, never returned.

Thamli.

Ahor.

49. At Guḍhā I learnt that there was an old temple near Thāmlī, a mile off The temple is by no means ancient but some of the sculptures stowed away there may be of the 13th or 14th century (Photos. Nos. 3254-5). From Guḍhā we went to Āhor. No interesting object of antiquity was found there. The village of Āhor, formerly known as Āvri, is said to have been populated in V. S. 900 by the Chāhamāna kings of Jālor. It is situated about ten miles to the north-east of Jālor. To the south of the village there

are a garden and a temple dedicated to the goddess Chāmuṇḍā. Regarding her the following couplet is everywhere sung :—

Sir Sūnde dhaḍ Koraṭe pagaliām̐ Sundelāv-rī pāl.

Āpa birājo Āvarī gala phulām̐-rī māl.

Not an hour passed while I was at Āhor without somebody singing these verses. The meaning is as follows: "Your head is at Sūndhā, *i.e.*, on Sūndhā-pahāḍ in Jaswantpurā, your body in Korṭā, your feet on the banks of Sundelāv in Jālor, whereas in your entire form you exist in Āvarī (Āhor) with a garland of flowers round your neck."

50. Jālor is the principal town of the district of the same name in southern Mārwār. It is situated nearly 80 miles south of Jodhpur on the banks of the Sukdī streamlet. It is a place of importance in Mārwār, famous in former ages for the strength of its fort and the many long and gallant sieges it withstood, defying the Mughal and other invaders. According to local traditions it was first built by the Paramāras, and was afterwards the capital of the Chohān kings. They are thoroughly borne out by the inscriptions found here. For the earliest inscription discovered at Jālor is that of a Paramāra king called Vīsala, and is dated *Sam̃vat 1174 Āshāḍha sudi 5 Bhaume.* It further informs us that Mallāradevī, queen of Vīsala, furnished the temple of Sindhurājeśvara with a golden cupola. The names of six predecessors of Vīsala are given, and, assigning a period of twenty years for each generation, it may be stated that the Paramāra family had been reigning at Jālor since 120 years before V. S. 1174, *i.e.*, since A. D. 997. When the place went into the possession of the Chāhamānas is not exactly known, but certain it is, as the Sūndhā hill inscription tells us, that it was Kīrtipāla, who removed the Chāhamāna capital from Nāḍol to Jābālipura, *i. e.*, Jālor. For Kīrtipāla no date has yet been found, but as the last date for his predecessor Kelhaṇa is V. S. 1236 and the earliest for his successor Samarasim̃ha is V. S. 1239, he reigned somewhere between V. S. 1236—1239, and not more than four years. It is this short duration of his reign that accounts for the fact mentioned by the Sūndhā hill inscription that his son Samarasim̃ha built extensive ramparts on the Kanakāchala, *i. e.*, the fort hill of Jālor as we shall subsequently see. Kīrtipāla did not live sufficiently long to finish the work of fortification of the fort, which had, therefore, to be completed by his son. Jālor thus continued to be the capital of the Chāhamāns till V. S. 1355 = A. D. 1298 when Sāmantasim̃ha was king. This date is supplied by an inscription found at Chohṭan, which refers itself to the conjoint reigns of Sāmantasim̃ha and his son Kāṇhaḍadeva. Another inscription, dated V. S. 1353 and found at Jālor similarly speaks of the father and son reigning conjointly. Kāṇhaḍadeva must, therefore, be supposed to be reigning as *yuvarāja* or heir-apparent. No inscription has yet come to light of this prince. But there can be no doubt that he was king though for a few days, and he has been twice referred to in the *Tawārīkh Firishtāh.* While speaking of the conquests, in A. D. 1304, of Ein-ool-Moolk Mooltany, a chieftain of Alā-ud-Dīn, it says: "Nehr Dew, Raja of Jalwar, panick-struck at the rapid progress of Ein-ool-Moolk, surrendered that place without opposition." What is published as "Nehr Dew" by Briggs, is, I am informed by Munshi Devi Prasād of Jodhpur, written as Kanir Dev in other manuscripts. Kanir Dev of Jalwar can thus be no other than Kānhaḍadeva of Jālor. About four years he remained a feudatory of Alā-ud-Dīn. The account of his death and the capture of Jālor is given in the same work as follows:—"It is related that the raja of Jalwar, Nehr Dew (Kanir Dev), as has been stated above, resided at the Court of Dehly. One day the king was boasting that at the present day no raja of Hindoostan dared to oppose his arms; on which Nehr Dew, in the plenitude of folly, replied, 'I will suffer death, if I do not myself raise an army that shall defeat any attempt of the king's troops to take the fort of Jalwar.' The king directed him to quit the court, and finding he was collecting troops, ordered a division of the army to besiege Jalwar; and the more to show his contempt for Nehr Dew, placed the troops under the command of one of the slave girls of the palace called Gool Behist 'The Rose of Heaven.' She had nearly succeeded in taking the fort,

and evinced great bravery, but she fell sick and died. The siege was then conducted by her son Shaheen. *Nehr Dew quitted the fort* and attacking the royal army, slew Shaheen, with his own hand, and the Muhammadans retreated four days successively towards Dehly. *Alla-ood-Deen*, vexed at this repulse, sent strong reinforcements under Kumal-ood-Deen, a general of distinction, who succeeded at last in taking Jalwar by *storm*, and *made a dreadful slaughter*, of the garrison, putting Nehr Dew and his family to the *sword*, and *plundering* all his treasures. The news of this event created *great joy at the capital*." The exact date of this event is not specified in the *Tawārikh Firishtāh*, but the latter implies that it must have come to pass shortly before A. D. 1309.

51. The most notable object in the city of Jālor is the *topkhānā* or a shed for artillery. It was originally a *mosque believed to have* been built by Alā-ud-Dīn, and is said to have been occupied as a *topkhānā* when Jālor was taken possession of by the Rāṭhoḍs. *In plan the mosque is not unlike that of* the *Aḍhāī-din-kā Jhoṁpaḍā* at Ajmer. Externally it is a square of nearly 185 feet each side including the great court-yard. All the cloisters except the western have three rows of pillars and two rows of domes (Photo. No. 3261). Of the latter those at the four corners are larger and higher than the rest. In front of the western cloister, or mosque proper, is a screen wall of a later date and left unfinished. There are three entrances, *viz.*, the east, north, and south. That on the east is the main entrance. On the north entrance door is a Persian inscription in *tughrā* characters (Inscr. No. 2460). The whole of it has not yet been read, but it mentions, I am told, the name of Muhāmmad Tughlak. As this inscription is on a side entrance, the mosque could not have been built by that Tughlak sovereign and must, therefore, be of an earlier date. The unfinished façade, Mr. Cousens thinks, is of the type which was prevalent during the period of the Gujarāt Sultāns (Photos. Nos. 3258—60), and we have an inscription of one of them, *viz.*, of Muzaffar II (A. D. 1513—1526) on the fort. Probably this work of decorating the western cloister with a screen was started by him. The mosque except the screen wall is evidently built of materials furnished by demolishing Hindu and Jaina temples. Many inscriptions have been traced here, but the most important are as follows. (1) a Paramāra [illegible] which is turned topsy-turvy in [illegible] 'hāhamāna inscription engraved [illegible] *nana* gallery (Inscr. No. 2458). It is dated *Saṁvat 1239 Vaiśākha sudi 5 gurau*, refers itself to the reign of Samarasiṁha, son of Kīrtipāla, and speaks of the *mandapa* of a temple of Adināthа as having been caused to be made by a Śrīmāla *bania* named Yaśovīra ; (3) an inscription *incised on a lintel in the upper storey above the* central dome of the western cloister (Inscr. No. 2461). It contains four different statements, but all pertaining *to one and the same temple, viz*, that of Pārśvanātha. The first speaks of it as Kuvara-*vihāra*, and as having been built in *V. S. 1221 by the Chaulukya sovereign* Kāmārapāla, being enlightened by Srī-Hemasūri on the fort of Kāṁchanagiri belonging to Jābālipura (Jālor). The *second part says* that it was rebuilt in V. S. 1242 by the *bhaṁḍārī* Yaśovīra, in accordance with the orders of the *mahārāja* Samarasiṁhadeva *of the Chāhamāna* family. The third part states that on the 11th of the bright half of Jyeshtha in V. S. 1256, the work of consecrating the *torana* of Pārśvanātha and also of hoisting a flag was done by Pūrnadevāchārya. The fourth part says that in V. S. 1268 on the day of the Lamps-Festival (*dīp-* [illegible] golden cupola on the newly made hall for [illegible]

the benefaction of 100 *drammas* by [illegible] worshipper of the temple of Kshīmbaiāyeśvara to Mahāvīra of the temple [illegible] to the Nānaka *gachchha*; (5) another *inscrip-* [illegible] *vat 1323 varshe Mārgaśīrsha sudi 5 Budhe*, [illegible] e Chāhamāna king Chāchigadeva (Inscrs. Nos. 2453-4). It specifies the contribution of 50 *drammas* to the *bhaṇḍār* of Mahāvīra of the Chandanavihāra by a Teliā Osvāl called Narapati; and (6) an inscription engraved on a pillar in the western cloister but near the south end (Inscr. No. 2457). It gives the date *Saṁvat 1353 varshe Vaiśākha vadi 5 Some*, and speaks of *mahārājakula* Sāmantasiṁha as reigning at Suvarṇagiri

and his son Kānhaḍadeva as subsisting on his lotus-like feet and bearing the burden of administration. It then records a gift of one Narapati to a temple of Pārśvanātha.

52. It will be seen from this account of the important inscriptions to be found in the *topkhānā* that the mosque was constructed from the materials of at least four different temples. Of these, one was a Hindu temple called Sindhurājeśvara. The remaining three were Jaina, and were dedicated to the *tīrthaṁkaras* Ādinātha, Mahāvīra and Pārśvanātha. The temple of this last again was on Suvarṇagiri or Kānchanagiri belonging to Jābālipura (Jālor). This shows that Suvarṇagiri or Kānchanagiri, which both mean the same thing, was the name of the hill of the Jālor fort. With regard to the stones of Inscription No. 2, it is specially to be noted that their length was a little too long for the breadth of the coridor of the western cloister and the proper right portions thereof had, therefore, to be sawn off to make them of the proper length. The result of it is that the initial words of each line of the inscription are gone.

53. In the centre of the city of Jālor is an old *kacheri* said to have been built by Sonigarā Vīramadeva, son of Kānhaḍadeva. There are two inscriptions in its gateways (Inscrs. Nos. 2463 4). One is in Persian characters, and belongs to the Mughal emperor Jahāngir, and the other is in Mārwārī, which will be noticed further on. Just outside the *kacheri* there is an old step-well, said to have built during the reign of Kānhaḍadeva, and is called *Sāṇḍ-vāv* because of the death of a *sāṇḍ** or female camel there, about which a long story is narrated. Out of the Sorkhānā gateway there is a large tank called Sundelāv, which holds water throughout the year and supplies most of the town's demand. On the easternmost bank of it is a shrine of Chāmuṇḍā *mātā*, referred to above in the account of Āhor. In a shed attached to this shrine is a sculpture which is worshipped as *Chosat-Joginī*. It bears an inscription with the date *Saṁvat 1175 Vaiśākha vadi 1 Śanau*. It further speaks of the niche (*khattaka*) of Suvidhideva being furnished with a small door in a Jaina temple of Jābālipura. This is thus clearly a Jaina sculpture, and, curiously enough, is now worshipped by the Hindus.

54. The fort of Jālor is about 800 yards long and 400 yards wide. It crowns a rocky hill of an altitude of 1,200 feet above the surrounding plain and commands the town, which hugs the northern slope of the hill on which the fort stands out prominently. The fort has four portals, *viz.*, the Sūraj pol, Dhū pol, Chand pol, and Loh pol. The objects of antiquarian interest on the fort are two Jaina temples and one mosque. Of the former one is a *chau-*
II. *mukh* temple with two storyes (Photos. Nos. 3264—6). The four *tīrthaṁkaras* installed in the first storey are Ādinātha, Supārśva, Ajita, and Śreyāṁsa, as the inscription on them informs us. In the second storey three only have inscriptions which tell us that they are Suvidhi, Aranātha and Sambhava. All these images were set up in V. S. 1683 by Jayamalla and his wives Sarūpade and Sohāgade.

55. Near the western door there is a life-size image of Kuṁthunātha placed in the corner. The inscription on it contains the date *Saṁvat 1684 varshe Māgh sudi 10 Some*, and speaks of the image having been caused to be made by Sāmīdāraka, an Osvāl of Meḍtā and installed by Vijayadevasūri.

56. The other Jaina temple has in the shrine colossal images of three *tīrthaṁkaras*. On all of them are engraved long inscriptions, from which it appears that the central image is of Mahāvīra, and those on his proper right and left are Chaṁdraprabha and Kuṁthunātha. They were caused to be made by Jayamalajī, who was an Usavāla of the Vṛiddhaśākhā and of Muhaṇotra *gotra*, *i.e.*, an Osvāl Muṇoyat. The inscriptions are dated *Saṁvat 1681 varshe prathama Chaitra vadi 5 gurau*, and refer themselves to the reign of Mahārāja Śrī-Gajasiṁhajī of the Rāthoḍ family and Sūrasiṁgha lineage. As said in my account of Nāḍol, Gajasiṁha is Rājā Gaj, king of Jodhpur, and son and successor of Rājā Sūr. Jayamalajī was a son of Sāhi Jesā

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* *Sāṇḍ*, as shown above, also means bull.

and his wife Jayavamta. He had two wives Sarûpade and Sohāgade. From the first he had the sons Nainasī, Sumdaradāsa and Āsakaraṇa, and from the second, Jagamāla. Of these Naiṇasī is the most celebrated. ... chronicle of Mārwār, which is looked upon a ... for Mārwār but also for Mewār and other ... by him, and is known as *Mūtā-Nensīī-rī* ... then we are told by the ...

... sāgaragaṇi in accordance with the orders of Vijayadevasūri. In the *gūḍhamaṇḍapa* are two side cells. In one is the figure of Dharmanātha caused to be made and installed by Jayamalaji in *Saṁvat 1683 varshe Āshāḍha vadi 4 gurau.* The image in the other cell has also an inscription, which gives the same date, but does not state whose image it is.

II. 57. The only old portion of this temple now left is the outside walls of the shrine. They are certainly of the Solanki period, and could very well have been built in the time of Kumārapāla as the inscriptions say (Photos. Nos. 3268-9). An inscription from the *topkhānā,* as we have already seen, also speaks of a temple of Kumārapāla. It may be this temple. It was then dedicated to Pārśvanātha, as that inscription states. The temple appears to have been afterwards desecrated and sculptures carried off to build the mosque below. It then seems to have been rebuilt by Jayamalaji and to have been dedicated to Mahāvīra.

II. 58. Near this temple is a mosque (Photo. No. 3272), which contains a Persian inscription (Inscrs. Nos. 2468-9). From it we learn that it was built by Muzaffar II, a Gujarāt Sultān. Other objects of interest on the fort are palaces of the Rāṭhoḍs, of no particular ... Shāh, the rampart of the Dahiyās and the ... are a Rajpūt tribe, who were originally in ... part of the present Jālor rampart is still shown as that constructed by the Dahiyās (Photo. No. 3270). It was they, it is said, who betrayed the Sonigarās to Alā-ud-Dīn, and brought his forces up the hill by a pass unknown to the people before. Viramdev-*ki chowki* is nothing but a raised platform, where Vīramadeva, son of Kānhaḍadeva first intended to raise a *chhatrī.* This was, however, not done. Here he used to come for airing, and this is no doubt the highest part of the hill, and commands the grandest view. On the south-east ... from Maiḷāvās and Pangrā. Behind it is the ... Dodiāḷī to Śirohi. Further, but on the south, ... 3270). On the west is the Kaṇiāgiri which
III. ... of Jālandharnātha called Śiremandir and built ... 3273). On the north is the Chhappan ... the Sukḍī river are perhaps the most ...

Siwana.

59. Siwānā is the principal town of the district of the same name and situated about 56 miles south-west of Jodhpur. According to local traditions, its founders were Paramāras, whose leader, Vīra-Nārāyaṇa, built a fortress here, which is now in a fair state of preservation. Subsequently it was invaded by Alā-ud-Dīn, as we learn from the *Tawārikh Firishtāh.* At that time Sātaldev was reigning. After Alā-ud-Dīn's death it was captured by the Rāṭhoḍs.

60. The fort is not very high, and when a visitor first sees it, he wonders how the fort offered the most stubborn resistences to the various foes that besieged it. But as he surveys it carefully, its merits are more and more brought home to his mind. The hill, on which the fort is situated, though not of any great height, is extremely precipitous. Besides, the whole fort, as one ascends it, is seen to be like a boat, as the people call it, the interior being of a lower level than the brink. Ordinary canon balls thus pass clean over it without damaging the interior. The personage whose name is most closely associated with the fort is Rāthoḍ Kallā Rāimalot, whose cenotaph still exists within its walls. A long narrative of his exploits is found in the chronicles of the local Kānguvās.

61. On one of the city gateways is engraved an inscription, which, though modern, is not uninteresting. The same inscription is incised on a gateway near the local *kacheri* of Jālor, as mentioned above. It gives notice to the persons concerned that under a resolution passed in the month of Kārtika in V. S. 1896 (A. D. 1840) in the presence of Mahārājsāheb (Mānsinghji) and the Agent to the Governor-General of Rājputānā, no Rājpūt shall commit infanticide and at the time of marriage no payments shall be made to or received by the Bhāṭs and Ḍholīs beyond those fixed therein. If we read Tod's *Annals and Antiquities of Rajasthan*, especially that part of it where he describes the Rājpūt customs, we shall see that infanticide was the only custom to which he took exception and regarding which he rated the Rājpūts severely and even called them inhuman. Nearly one whole chapter is devoted to the means of suppressing this evil practice, and he has quite correctly suggested that until means were devised to impose some sort of check upon the preposterous demands of the Bhāṭs and Ḍholīs, no measures could be of any avail. And it was this agitation first started by Tod that bore fruit in the form of the resolution just referred to, which effectively gagged the mouths of the professional panegyrists and laid the axe, as it were, to the very root of female infanticide.

Mandor.

62. From Siwāṇā I went to Jodhpur to join and help the Director-General of Archæology, who came there to carry on excavations at Maṇḍor. I was at that place for nearly two months. The results of the excavation work carried on there will be described by him in the *Archæological Annual*.

D. R. BHANDARKAR,

Assistant Superintendent, Archæological Survey, Western Circle.

Poona, 15th July 1909.

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Number	Designation.	Number of copies to be supplied.
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7	Glasgow " " Glasgow	1
8	Aberdeen " " Aberdeen	1
9	Trinity College Library, Dublin	1
10	[illegible], 11, [illegible] W. C.	1
11	[illegible] on	1
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18	[illegible]	1
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20	[illegible]	1
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* Director-General's Report, Part II

Number.	Designation.	Number of copies to be supplied.
	I.—COUNTRIES OUTSIDE INDIA—*continued.*	
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45	Imperial Academy of Sciences (for the Asiatic Museum), St. Petersburg, Russia	1
46	Royal Library, Copenhagen, Denmark	1
47	*National Museum, Copenhagen, Denmark	1
48	Académie Royale d'Archéologie de Belgique, Anvers	1
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50	" " Christiania, Norway	1
51	British School at Athens, Greece	1
52	La Société Archéologique d'Athénes, Athens, Greece	1
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53	American Oriental Society, 235, Bishop Street, New Haven, Conn., U.S.A.	1
54	Smithsonian Institution, Washington, D. C., U.S.A.	1
55	Secretary, National Museum, Washington. U.S.A.	1
56	Field Museum of Natural History, Chicago—United States—America ...	1
	British Colonies.	
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58	Literary and Historical Society, Quebec, Canada	1
59	Melbourne Library, Melbourne	1
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61	Victoria Public Library, Perth, Western Australia	1
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64	*North China Branch of Royal Asiatic Society, Shanghai	1
65	Museum of Arabic Art, Cairo, Egypt	1
	Foreign Colonies.	
66	Directeur de l'Ecole Française d'extrême Orient, Hanoi	1
67	Bataviaasch Genootschap van Kunsten en Wetenschappen, Batavia ...	1
68	Institut Français D'Archéologie Orientale du Caire, Cairo, Egypt ...	1
69	Ethnological Survey for the Philippine Islands, Department of Interior, Manila	1
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* Director-General's Report, Part II.

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	(2) *Provincial.*	
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27	[illegible]	1
28	[illegible]	1
29	[illegible]	1
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30	Secretariat Library, Public Works Department, Lahore	1
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34	Government College Library, Lahore	1
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	North-West Frontier Province.	
36	Secretariat Library, Peshāwar	1
37	*Museum Library, Peshāwar	1
	Burma.	
38	Secretariat Library, Rangoon	1
39	The Bernard Free Library, Rangoon	1
40	The Phayre Museum, Rangoon	1

* Director General's Report, Part II.

Number.	Designation.	Number of copies to be supplied.
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46	Library of the Agent to the Governor-General, Indore	1
47	The Librarian, Dhār Museum Library, Dhār	1
48	Rājkumār College, Indore	1
	Rajputana.	
49	Library of the Chief Commissioner and Agent to the Governor-General, Ajmer	1
50	College Library, Ajmer	1
	Baroda.	
51	Library of the Resident at Baroda	1
	Kathiawad.	
52	Watson Museum, Rājkot	1
53	Sir Bhagvatsinghji Library, Goṇḍāl	1

Annual Reports.—
Progress Report of the Archæological Survey, Western Circle, for the year ending 31st March 1909

General Department.
No. 6017

Bombay Castle,
23rd November 1909.

Letter from the Superintendent, Archæological Survey, Western Circle, No. 513, dated 2nd October 1909.—

"With reference to your letter No. 5087 of the 30th ultimo, I have the honour to forward my Progress Report for the year ending the 31st March 1909 for approval, and for the favour of orders being communicated to the Government Central Press for the number to be printed off. I enclose a spare proof of the same in order that Government may, if they see fit, send it on to Mr Marshall, in advance, for his information He is probably requiring it in order to prepare his own annual Report for the year

"* * * * *

"The photographs to accompany the report will be despatched on Monday, the 4th instant.

"Copies of Conservation Notes referred to in paragraph 36 of the Report are attached for perusal of Government."

Letter from the Superintendent, Archæological Survey, Western Circle, No. 515, dated 4th October 1909

Government letter to the Superintendent, Archæological Survey, Western Circle, No 5375, dated 18th October 1909:—

"I am directed to return herewith the proof copy of the Progress Report of the Archæological Survey, Western Circle, for the year ending 31st March 1909, received with your letter No. 513, dated the 2nd instant, and to request that a printed copy of the Report duly signed, may be submitted as early as possible, as the Report is overdue I am to invite your attention to paragraph 2 of Government Resolution No 944, dated the 17th February 1905, and to ask that future reports should not be submitted to Government in proof

"2. I am further to request that printed copies of the present and future reports may be sent to the Director General of Archæology in India."

Letter from the Superintendent, Archæological Survey, Western Circle, No 574, dated 20th October 1909 —

"With reference to your letter No. 5375 of 18th instant, I have the honour to forward a printed copy of my Progress Report for year ending 31st March 1909, duly signed as requested.

"I was under the impression that all Press matter was called 'proof' until the final orders for printing off were given, which in this case is given by Government when they communicate the number of copies to the Press I should have called what I sent a 'copy' and not a 'proof.'

"I understand that I am to send similar copies of the Report to the Director General before the Report is approved by Government.

RESOLUTION —This Report contains an interesting record of the work performed during the year by the Superintendent and the Assistant Superintendent

2. The further investigation of the Brahmanabad site by the Superintendent has proved that although of historical interest, the remains are not worth the expense of systematic conservation and excavation Government agree with the Superintendent that the removal of earth by the cultivators of the surrounding land and of bricks by the Public Works Department need not in future be interfered with.

3. Near Mirpur Khas the remains of a large Buddhist establishment have been discovered Arrangements should be made to prevent the further removal of remains from this site until it has been more closely investigated by the Archæological Department.

4. The Railway authorities should be addressed with the view of recovering the slabs mentioned in paragraph 141 of Part II of the Report of the Superintendent.

5. The Assistant Superintendent continued to investigate the archæological remains scattered throughout Rajputana An inscription of peculiar interest in

connection with the ancient history of Mewār has been recovered through the exertions of Pandit Gaurishankar Ojhā to whom all antiquarians owe a debt of gratitude.

6. The programmes of work for the ensuing season contained in paragraphs 106 and 107 of Part I of the Superintendent's Report have the approval of Government.

7. Copies of the Report should be forwarded to the Agencies concerned, the Under Secretary of State for India, the Government of India, the Commissioner in Sind, the Commissioners of Divisions, all Collectors, including the Collectors and Deputy Commissioners in Sind, the Director of Agriculture, the Municipal Commissioner for the City of Bombay, the Compiler, General Administration Report for 1908-09, the Revenue, Political and Public Works Departments, and the Honorary Secretary to the Committee of the Prince of Wales Museum of Western India. Copies should also be forwarded, as usual, to the officers and institutions concerned and placed on the Editors' Tables.

8. Of the photographs submitted by the Archæological Superintendent, the mounted set should be deposited in the Secretariat Library and the unmounted sets should be sent to the Under Secretary of State for India in accordance with the orders contained in Government Resolution No. 3273, dated the 4th June 1906, and to the Honourable the Agent to the Governor General in Rajputana and the Resident at Baroda.

L. ROBERTSON,
Acting Secretary to Government.

To

The Superintendent, Archæological Survey, Western Circle,
The Commissioner in Sind,
The Commissioner, N. D.,
The Commissioner, C. D.,
The Commissioner, S. D.,
All Collectors, including the Collectors and Deputy Commissioners in Sind,
The Director of Agriculture,
The Municipal Commissioner for the City of Bombay,
The Compiler, General Administration Report for 1908-09,
The Revenue Department,
The Political Department,
The Public Works Department,
The Separate Department (with the mounted photographs),
} With copies of the Report.

The Government of India (by letter No. 6018, dated 23rd November 1909),
The Under Secretaty of State for India (by letter),

The Hon'ble the Resident at Hyderabad (Deccan),
The Resident at Baroda,
The Hon'ble the Agent to the Governor General in Central India,
The Hon'ble the Agent to the Governor General in Rajputana,
} By letter No. 6019, dated the 23rd November 1909.

The Honorary Secretary to the Committee of the Prince of Wales Museum of Western India,
The Editors' Table, Bombay,
The Editors' Table, Poona,
The Editors' Table, Dharwar,
The Editors' Table, Belgaum,
The Editors' Table, Karachi,
The Editors' Table, Sukkur.

GOVERNMENT OF BOMBAY.

GENERAL DEPARTMENT.

ARCHÆOLOGY.

PROGRESS REPORT

OF THE

ARCHÆOLOGICAL SURVEY OF WESTERN INDIA

FOR THE YEAR ENDING 30TH JUNE 1905

PART I.

I. OFFICE ROUTINE.

Work at Head quarters.

During the last monsoon recess at Head-quarters, the staff was employed upon the usual office work, which is very diversified now that a museum has been added to the office under my charge. Draftsmen and photographer, and even the peons, now help in duties connected with the latter, such as the making of plaster casts of inscriptions and carved stone work, paper moulds for which have been brought in from the districts. We have also made plaster casts of coins, which will be mentioned again under 'Museums'. In the way of usual work, the draftsmen, of whom I have had but one for part of the time, have been finishing off, in ink, drawings plotted in previous years, and in making tracings, as office copies, of all plans and other drawings accompanying estimates for conservation purposes. The photographer has been kept busy printing copies from the photographic negatives taken last season, some 1,215 prints having been made. Of my two draftsmen, one was away on sick leave from the 12th August 1903 to the 11th May 1904, and the other took sick leave on the 4th January 1905 for six months. With both of them, their health seems to be breaking up, and this is producing its effect upon the quality and quantity of their work. A third draftsman, Dhundirāj Govind Phālke, was taken on under sanction conveyed in Government of Bombay Resolution No. 6597 of 2nd December 1904, General Department, and he joined Mr. Bhāndārkar's camp in Rājputānā on the 4th January, 1905. He combines a knowledge of photography with draftsmanship. I have, as yet, little knowledge of his capabilities in the latter work, but if he is as good in it as he is in photography, I shall be well satisfied.

Mr. Bhandarkar's Tour.

2. Mr. Bhāndārkar's own report accompanies this. During the monsoon recess last year his time was fully taken up with inscription work, and his initiation into the general work of the Department. He is very painstaking in his work, and the thoroughness with which he ... anything he undertakes gives promise of an officer wh... panied me to Jhālrāpāṭaṇ in ... tour I had mapped out, throu... Bundi, and Udaipur, in order ... Remains in Rājputānā. For ... at our disposal permitted, before he started, and he had then grasped sufficient of the subject to enable him to discriminate between remains of archæological interest and others. He returned on the 2nd May with notes of remains at

twenty-six places visited, together with one hundred and fifty-six photographic negatives. His own report, which follows, gives brief descriptions of these remains. Having been appointed to act for Dr. Bloch, Archæological Surveyor, Bengal Circle, during that officer's absence on six months' leave, Mr. Bhāndārkar handed over charge of his office to me on the 19th May last.

3. The diary of his movements on tour is as follows :—

II. ASSISTANT ARCHÆOLOGICAL SURVEYOR'S DIARY.

	1904.	
November	22nd	... Left Poona for Jhālrāpāṭan in Rājputānā.
	25th to 3rd	... Working upon the old temples at Jhālrāpāṭan.
December	4th	... Left Jhālrāpāṭan for Mukandarrā.
	8th	... Proceeded to Āṁvāṁ.
	9th to 10th	... At Āṁvāṁ, from which visited Kollāṇā.
	17th	... Left Āṁvāṁ for Sirod.
	20th	... Proceeded to Atru.
December	24th to Jan. 3rd.	Christmas holidays.
	1905.	
January	4th	... Proceeded to Rāmgarh.
	12th	... Left Rāmgarh for Kishanganj.
	16th	... Left Kishanganj for Bārān.
	25th	... Arrived at Kotāh, from which place visited and photographed the old temple at Kaṇsuvāṁ, and at Chārchomā.
February	3rd	... Left Kotāh for Keshorāi-Pāṭan.
	9th	... Arrived at Bijolia, from which visited Bṛindāban.
	18th	... Proceeded to Jāḍolī.
	22nd	... Left Jāḍolī for Tilasmā; also examined old temple at Derolī.
	27th	... Left Tilasmā for Arolī, from which examined and photographed temples at Menāl; also copied inscriptions.
March	7th	... Moved on to Māṇḍalgarh.
	15th	... Reached Nagarī.
	18th	... Left Nagarī for Chitorgarh.
	23rd	... Arrived at Udaipur. Made impressions of inscriptions in the Udaipur museum, and photographed old temple of Vishṇu. Also visited Karerā from here.
April	10th	... Left Udaipur for Eklingji. Also examined and photographed several old temples at Nāgdā, and took impressions of inscriptions.
	21st	... Returned to Udaipur.
	22nd	... Left Udaipur for Mandsaur, from which also visited Afzalpura.
	27th	... Went on to Indor.
May	2nd	... Returned to Head-quarters, Poona.

4. I find it is impossible now, with so great an area under my supervision, and the uncertainty of sudden calls to visit and report upon particular works in progress, to follow out my programmes, as published in my Progress Reports, in their entirety. My first trip was not foreseen when my programme was penned. It was to Dhār and Māndu. Captain Barnes was proceeding on long leave, and he was anxious that I should visit those places and see the state of the work there before he left. This I did in October. In November I visited the ruined temples at Chandrāvati, near Jhālrāpāṭan, in the Jhālawār State, timing myself to meet Major Bannerman there, the Political Agent. I was fortunate also in meeting the Chief, who had but recently returned from England. As already stated I took Mr. Bhāndārkar with me, and left him there to start on his own tour. My notes on the temples there will be found in the second part of this report. Another unexpected call was from Bundelkhand. I had already visited the Khājarāhā temples a year previously, and had submitted my proposals for conservation work there, framed in accordance with the funds likely to be allotted by the Chhatarpur Darbār. But, it afterwards being determined to spend more, the Political Agent, Mr. Jardine, asked if I could again go over the temples with him. This I did in December, and on the 10th January sent him my amplified proposals, printed. Owing to complaints made by Captain C. E.

Superintendent's Tour.

Luard, Superintendent for Gazetteers, of the manner in which the work at the Sānchi *top* was being carried out, Mr. Marshall had asked me if I could examine it and report to him. On my way back, therefore, from Bundelkhand, I stopped a day at Sānchi for that purpose. My report on this I could not send in information from Mr. Cook, the State He had met with a serious accident which was in hospital in Bombay. Later on, however, Mr. Marshall was desirous of meeting me somewhere on his tour, and we settled upon Sānchi, where Mr. Cook joined us. We went very thoroughly into the charges made by Captain Luard and I submitted my report, with plan and photographs, to Mr. Marshall on the 27th February last.

5. In the meantime I had visited the remains of the famous Rudra Mahālaya at Siddhapur in North Gujarāt, having been informed by the Resident at Baroda that the Darbār were anxious to do something to conserve those colossal ruins. I sent in my proposals later on. From the 24th December until the 12th of January, I was confined to my room with a lame foot, but, though it prevented my going on tour during that time, I was able to carry out my ordinary office work.

6. On the 7th February I was able to start on my projected tour in Berār and the Central Provinces. In the former province I visited the hill forts of Narnālā and Gāvilgarh. It was from here that I went to meet Mr. Marshall at Sānchi, as already noticed. My notes, upon the conservation necessary at these two places, were sent on to the Commissioner early in May.

7. From Gāvilgarh we proceeded to the Chāndā District, where remains at the following places were visited, examined, ar
Neri, Wāgnak, Bhāndak, Chāndā and Mārkanda.
of March. My office work, having increased
longer halts in order to work off accumulations of correspondence. The places and monuments visited are shortly described in the second part of this report.

8. Having received a very heavy estimate for work at the temples at Rāmtek, north of Nāgpur, which I did not think was necessary, I visited that place after finishing off the Chāndā District. I found the buildings specified in the estimate not of sufficient merit or interest to warrant public money being spent on them; but, at the same time, I found a little ruin, which was quite overlooked, of very considerable interest, for which I will shortly send in proposals for conservation. The original estimate has been returned with the request that it may be cancelled. On my way to Rāmtek, I examined certain brick foundations near Mansar, brought to my notice by Mr. Walker, then Deputy Commissioner of Nāgpur. On the 10th of April we returned to Poona. All the more important monuments in the Central Provinces have been visited, and work has been started on several. There are, of course, many more of less account, and it may be a few of first rate interest, not yet discovered by any one capable of judging their merits, which remain to be visited and examined. But my object, in my last two season's touring in those provinces, has been to get work commenced at once upon the more important buildings. Office work at Poona, and the developing of all the negatives taken by us during this last tour, together with a great number sent in by Mr. Bhāndārkar, prevented me from making my proposed tour through the Kanarese Districts. In May I visited and examined the work in progress at the Dilwāra temples at Abu, and on the buildings at Ahmedābād, and, in the beginning of June, visited Bijāpur and Ahmednagar. At the latter place the Army Remount Department have asked permission to pull down the old Faria Bāgh in order to use the material for building barracks.

9. On my return from Gujarāt I called upon the Collector of Thānā. A question had arisen concerning the Kanheri Caves. Mr. Chhabildās Lallubhāi, proprietor of Magathān caves are situated,
claimed them as his p his claims were
admitted by the Bomba considering what
steps he should take to the *Preservation*
of Monuments Act.

10. The following is a diary of my tours :—

III. SUPERINTENDENT'S DIARY.

1904.

October	21st	... Left Poona for Dhār and Māndu.
	22nd to 25th	... At Dhār and Māndu.
	26th	... Returned to Poona.

At head-quarters.

November	22nd	... Left Poona for Jhālrāpāṭan and Chandrāvati.
	24th to 29th	... At Jhālrāpāṭan and Chandrāvati.
December	2nd	Arrived at Khajurāho in Bundelkhand.
	5th	... Left Khajurāho.
	6th and 7th	... At Sānchi.
	8th	... Returned to Poona.

At head-quarters.

1905.

January	30th	... Left Poona for Siddhpur, North Gujarāt.
February	2nd	... Returned to Poona.

At head-quarters.

February	7th	... Left Poona for Akola, Berār.
	8th to 11th	... At Akola.
	12th to 16th	... Visited Narnāla Fort.
	17th	... At Akola.
	18th	... Left Akola for Sānchi to meet the Director-General.
	22nd	... Returned to Akola.
	23rd	... Left Akola for Gāvilgarh *via* Amrāoti and Ellichpur.
March	4th to 7th	... At Chikalda for Gāvilgarh.
	10th	... Arrived at Warora, Chānda District.
	15th	... At Bhatāla.
	18th and 19th	... At Chimur for Neri.
	20th	... Return to Warora.
	23rd	... Proceeded to Bhāndak and Chānda.
	24th to	... Halt at Chānda from where Mārkanda was visited. Heavy
April	1st	rain for several days temporarily delayed our touring.
	3rd	... Returned to Warora and thence took rail for Kāmptee *en route* to Rāmtek.
	6th to 8th	... At Rāmtek and Mansar.
	10th	... Returned to Poona.

At head-quarters.

May	24th	... Left Poona for Mount Abu and Ahmedābād.
	26th to 28th	... At Mount Abu.
	30th and 31st	... At Ahmedābād.
June	1st	... Visited the Collector of Thāna with reference to the Kānheri caves, and returned to Poona.

At head-quarters.

June	12th	... Left Poona for Bijāpur.
	13th and 14th	... At Bijāpur.
	15th	... Left Bijāpur for Ahmednagar.
	16th	... Returned to Poona.

IV. THE YEAR'S WORK.

11. The year's work in conservation matters is shown in the following lists, which are followed by explanatory notes upon the various works completed or in progress. What little was done in the way of original exploration was done in conjunction with conservation, the new places visited by us being Narnālā and Gāvilgarh Forts, the old temples at Bhatāla, Neri, Wāgnak, Rāmtek, and Jhālrāpāṭan, and the old brick sites at Mansar. It is proposed to excavate

and examine the latter, when opportunity presents itself, as I have a suspicion that we have there the core of a *stūpa* and foundations of a Buddhist settlement.

12. In January last, the Mahālkari of Mokhādā, in the Thānā district, reported the discovery of a small cave near Wāshale village, situated under the Ghāts, some 16 miles due north of Kasara Railway Station. Mr. H. Dev's account is very lucid and intelligible, and it is a pleasure to receive such. He noticed the leading features, which he clearly explained, and accompanied his account with a plan. He asked for a grant of Rs. 75 to have it cleaned out and freed from brushwood and jungle, which I was able to obtain for him through the Public Works Secretariat. The whole of the grant was used.

13. My visit to Tāmangarh Fort, which I had proposed in my programme, was abandoned, for the present at least, for the following reasons. Upon enquiry as to the best way of reaching the fort, the State Council of Karauli reported that the best way was by a road of 76 miles. There was no shelter, tents being necessary, and long notice being required in order that arrangements might be made, and the jungle and precincts of the fort cleared of wild animals with which it is infested. It was also added that the fort is in utter ruin. The late General Sir Alexander Cunningham gives a short description of the fort in his report, volume XX, in which he says it is now quite deserted, and the people are afraid to enter it, as it is quite overgrown with jungle and full of wild beasts. I had not time, after visiting Jhālrāpāṭan, to wait for these preparations to be made, but, as I have been asked to visit Dīg in the Bharatpur State this next cold weather, I will see whether I cannot do Tāmangarh then as well.

Drawings.

14. No new drawings were made during the touring season, since I had no draftsman with me. The head draftsman, who had but lately returned from sick leave, was still not in a state to knock about in the districts, and was left behind at head-quarters to ink in drawings of previous seasons, which had been plotted in pencil. Four such drawings, very elaborate in their detail, were elevations of the four gateways of the Sānchi *top*. The paper of these pencil drawings, if kept too long, goes bad, and it becomes impossible to ink them, the ink sinking in as into blotting paper; but, when once inked, they are safe. It is therefore necessary to get the few, still left in pencil, finished off without further loss of time, else we should have to redraw them all over again. The other draftsman took medical leave, under the Civil Surgeon's certificate stating it was necessary, on the 4th of January. Government, too, have stated that they are not anxious that our great stock of drawings should be further augmented at present, time and attention being paid more to conservation work. I have therefore no list of drawings to include in this year's report.

Photographs.

15. As to photographs, upon which Government laid more stress, we have not done badly. Mr. Bhāndārkar, who, a year ago, was feeling his way, for the first time, in dark room matters, has progressed rapidly, and he, and his draftsman-photographer, brought in from their tour no less than 156 negatives—whole-plate, half-plate, and quarter-plate sizes, making, with my own, 189. This large number will entail a good deal of work in taking off prints, six sets or 1,134 prints, at least, being required. Mr. Bhāndārkar's photographs, with his notes, will enable us, when we have all the material in, to compile very complete and accurate lists of remains in Rājputānā.

16. The following is a list of the photographs taken during the year:—

V. LIST OF PHOTOGRAPHS TAKEN DURING 1904-1905.

Serial Number	Locality.	Title of Photograph.	Size of Negative.
2315	Narnālā ..	Mahākālī gateway, front view, with R. R. lens ...	12×10
2316	Do. ...	Do. do. W. A. lens ...	"
2317	Do. ...	Do. general view of top, showing inscription.	"
2318	Gāwilgarh ...	General view of hill from Chikaldā	"

Serial Number.	Locality.	Title of Photograph.	Size of Negative.
2319	Gāwilgarh ...	Barā Darwāzā	12 × 10
2320	Do. ...	Great mosque, north end	,,
2321	Bhatālā ...	Old temple, from south-east	8½ × 6½
2322	Do. ...	Do. south	,,
2323	Do. ...	Small temple	,,
2324	Do. ...	Do. front of	,,
2325	Neri ...	Old temple on tank, from south	12 × 10
2326	Do. ...	Do. north	,,
2327	Bhāndak ...	Old temple on Tānkā Talāv, Exterior	,,
2328	Do. ...	Do. Interior	,,
2329	Do. ...	Old temple of Chandikā	,,
2330	Do. ...	Do. Image of Kālī at ...	8½ × 6½
2331	Do. ...	Old Hindu bridge	,,
2332	Chāndā ...	Gond tomb	12 × 10
2333	Do. ...	Monoliths, general view from south	,,
2334	Do. ..	Do. north-east ...	,,
2335	Do. ..	Nānāsāheb Bhonsle's temple near Police Thānā ...	8½ × 6½
2336	Do. ...	Achaleśvara temple, lion on wooden pillar ..	,,
2337	Mārkand ...	Large temple from south-west	12 × 10
2338	Do. ...	Do. north-east	,,
2339	Do. ...	Temple of Mrikanda	8½ × 6½
2340	Do. ...	Temple G. (on Cunningham's plan)	,,
2341	Do. ...	Temple of Daśāvatāra	,,
2342	Do. ...	Nandi Pavilion	12 × 10
2343	Do. ...	General view of group of temples from south ..	,,
2344	Do. ...	Do. do north ...	,,
2345	Rāmtek ...	Small old temple, from north	Stereo.
2346	Do. ...	Do. south	,,
2347	Abu ...	Vimal Shāh's temple, shewing new beam inserted ...	½ plate.
2348	Chandrāvati (Jhālrāpātan).	Kālikā Mātā's temple, Front	¼ ,,
2349	Do. ...	Do. Back	¼ ,,
2350	Do. ...	Temple of Sitaleśvara Mahādeva, Front	,, ,,
2351	Do. ..	Do. Side view, from north-east	¼ ,,
2352	Do. ...	Narasiṁha temple, Back	¼ ,,
2353	Do. ...	Varāha temple, Front	,, ,,
2354	Do. ...	Sāt Saheli temple, Back	½ ,,
2355	Do. ...	Do. Interior	¼ ,,
2356	Do. ...	Vishnu's temple, Back	¼ ,,
2357	Do. ...	Old ruined temple with no deity in shrine, back view of.	,, ,,
2358	Mukandarrā ...	Bhīm-ke-Chauri, Side view	½ ,,
2359	Do. ...	Do. Side view of the porch	¼ ,,
2360	Aṁvāṁ ...	Temple No. 1, Back	,, ,,
2361	Do. ...	Temple No. 2, Back	,, ,,
2362	Do. ...	Temple No. 3, Front from north-east	,, ,,
2363	Do. ...	Do. do. south-east	,, ,,
2364	Do. ...	Do. Back from south-west	,, ,,
2365	Do. ...	Do. do. north-west	,, ,,
2366	Do. ...	Temple No. 4, Back	½ ,,
2367	Do. ...	Temple No. 5, Front	¼ ,,
2368	Do. ...	Do. Back from south-west	½ ,,
2369	Do. ...	Do. do. north-west	¼ ,,
2370	Do. ...	Badari-Nārāyana temple, interior	,, ,,
2371	Do. ...	Jaina temple (No. 7), Front	,, ,,
2372	Do. ...	Do. Interior	½ ,,
2373	Do. ...	Jaina temple, (No. 8), Front	,, ,,
2374	Do. ...	Do. Back	,, ,,
2375	Do. ...	Temple No. 9, Back from south-west	,, ,,
2376	Kollānā ...	Temple, Back of	,, ,,
2377	Sirod ...	Mahādeva's temple, Front	¼ ,,
2378	Do. ...	Ṭhākurji's temple, Interior	,, ,,
2379	Do. ...	Do. Back	,, ,,
2380	Atru ...	Mālis Phuldevrā temple, Doorway	¼ ,,
2381	Do. ...	Śyāma Sundara temple, Side view	½ ,,
2382	Do. ...	Do. Interior	,, ,,
2383	Do. ...	Do. Door frame in front ...	¼ ,,
2384	Do. ...	Gosāvi's temple of Mahādeva, Doorway	½ ,,
2385	Do. ...	Mahākāleśvara temple, Doorway	,, ,,

Serial Number.	Locality.	Title of Photograph.	Size of Negative.
2386	Atru ...	Temple of Ganeśa, Images in front	¼ plate
2387	Do.	...	½ „
2388	Do.	..	1/1 „
2389	Do.	..	„ „
2390	Rāmgarh		„ „
2391	Do. ..	Do. Interior ...	„ „
2392	Do. ...	Do. Back „ ..	„ „
2393	Do. ..	Temple No. 2, Front	1/1 „
2394	Do. ...	Temple No. 3, Back	1/1 „
2395	Do. ...	Jaina temple, Interior	„ „
2396	Kanṣuvāṁ ..	Karṇeśvara Mahādeva temple, Front	„ „
2397	Do. ...	Do. Back	„ „
2398	Chārchomā ..	Chaumueśvara Mahādeva temple, Interior ..	½ „
2399	Do. ..	Do. Front ...	1/1 „
2400	Do. ...	Do. Back	„ „
2401	Keshavrāi Pātan .	Jambudvīpa temple, Interior of a cell	„ „
2402	Do. ...	Keshavrāi temple, Side view	½ „
2403	Bijoliā ...	Pārśvanātha temple, Interior of the shrine ..	„ „
2404	Do. ...	Hajāreśvara temple, Doorway .	1/1 „
2405	Do. ...	Do. Back view	„ „
2406	Do. ...	Undeśvara temple, Front	„ „
2407	Do. ...	Do. Interior	„ „
2408	Do. ...	Do. Side view from south . ..	„ „
2409	Do. ...	Do. do. north	„ „
2410	Do. ..	Do. Three-faced image	¼ „
2411	Do. ...	*Temple of two shrines—Mahākāla and Baijanātha—old image*	„ „
2412	Do. ...	Do. Front	1/1 „
2413	Do. ...	Mahākāla temple, Interior of the shrine ..	„ „
2414	Do. ...	Baijanātha temple do.	„ „
2415	Do. ...	Side view of two shrined temple, from north-west ..	„ „
2416	Do. ...	Do. from south-east ..	½ „
2417	Do. ..	Gateway of the town	„ „
2418	Brindāban ...	Temple of Kaneri-kā-Putali, side view from south ..	½ „
2419	Do. ...	Do. do. north-east	„ „
2420	Do. ..	Do. Basement mouldings .	„ „
2421	Do. ..	Do. *Front of shrine* .	½ „
2422	Jhādoli ...	Temple of Baijanātha, Front	1/1 „
2423	Do. ...	Do. Side view	„ „
2424	Do. ...	Do. Group of images near .	¼ „
2425	Do. ...	Temple of Jāleśvara, Front	½ „
2426	Do. ...	Do. Back	„ „
2427	Do. ...	Bāori Devra temple, Front	¼ „
2428	Tilasma ..	Temple of Taleśvara Mahādeva, Front	1/1 „
2429	Do. ..	Do. Side view ..	„ „
2430	Do. ...	Do. Interior ..	„ „
2431	Do. ...	Do. Three ruined temples behind.	½ „
2432	Do. ..	Do. Images in south principal niche.	¼ „
2433	Do. ...	Temple of Annapūrṇā Mātā, Front	½ „
2434	Do. ...	Do. Back	„ „
2435	Do. ...	Toraṇa from east	„ „
2436	Deroli	Śaiva temple, Doorway	„ „
2437	Do. ..	Do. Back	1/1 „
2438	Menāl ...	Mahānāleśvara temple, Side view from south-west ...	„ „
2439	Do. .	Do. do. north ...	„ „
2440	Do. ...	Do. Back ...	„ „
2441	Do. ...	Do. Interior	„ „
2442	Do. ..	Gateway of enclosure wall round the group of temples	½ „
2443	Do. ...	Temple No. 2, Front	„ „
2444	Do. ...	Do. Back	„ „
2445	Do. ...	Temples Nos. 3 and 4, Front	„ „
2446	Do. ...	Do. Back	„ „
2447	Do. ...	Bāori, Front	„ „
2448	Do. ..	Do. Back	„ „
2449	Do. ...	Three-shrined temple, Front	1/1 „
2450	Do. ...	Do. Back	„ „
2451	Do. ..	Do. Image inside	½ „

Serial Number.	Locality.	Title of Photograph.	Size of Negative.
2452	Menāl ...	Toraṇa, General view	½ plate.
2453	Do. ...	Monastery of Bhavalasāheb	¼ ,,
2454	Do. ...	Temple of Suhaveśvara, Side view	1/1 ,,
2455	Do. ...	Do. Back	½ ,,
2456	Māṇḍalgarh ...	Temple of Pārśvanātha, Doorway	1/1 ,,
2457	Do. ...	Temple of Ṛishabhadeva, Interior	,, ,,
2458	Do. ...	Temple of Chaturbhujaji, Doorway	½ ,,
2459	Do. ...	Temple of Jāleśvara, Doorway	1/1 ,,
2460	Do. ...	Do. Front	,, ,,
2461	Do. ...	Do. Back	½ ,,
2462	Do. ...	Temple of Uṇḍesvara, Interior	1/1 ,,
2463	Do. ...	Do. Back	,, ,,
2464	Do. ...	Rock-cut temple of Gupteśvara, Interior ...	,, ,,
2465	Do. ...	Do. Doorway ...	½ ,,
2466	Nagari ...	Front of old mound (*Stūpa ?*)	1/1 ,,
2467	Do. ...	Fragment of a Chaitya-window ornament ...	¼ ,,
2468	Do. ...	Old capital of a pillar	,, ,,
2469	Do. ...	Fragment of sculpture	,, ,,
2470	Do. ...	Ubhdevatā	,, ,,
2471	Chitorgarh ...	Jaina tower	1/1 ,,
2472	Do. ...	Kukadeśvara Mahādeva temple, Side view ...	,, ,,
2473	Udaipur ...	Temple of Vishṇu, Front	,, ,,
2474	Do. ...	Do. Back	,, ,,
2475	Karera ...	Temple of Pārśvanātha, Porch	½ ,,
2476	Do. ..	Do. Side view	,, ,,
2477	Eklingji ...	Temple of Mirābāi, Back	1/1 ,,
2478	Do. ...	Temple of Eklingji, Back	,, ,,
2479	Do. ...	Do. Front	,, ,,
2480	Do. ...	Vahu's (daughter-in-law's) temple, Front ...	,, ,,
2481	Do. ...	Do. do. Back	,, ,,
2482	Do. ...	Do. do. Interior ...	,, ,,
2483	Do. ...	Sāsu's (mother-in-law's) temple, Front ...	,, ,,
2484	Do. ...	Do. do. Back ...	,, ,,
2485	Do. ...	Do. do. Interior ...	,, ,,
2486	Do. ...	Do. do. Toraṇa in front ...	,, ,,
2487	Do. ...	Temple of Mahādeva, Front	¼ ,,
2488	Do. ...	Temple of Nātha, Front	1/1 ,,
2489	Do. ...	Temple of Adbhudji, Front	,, ,,
2490	Do. ...	Dilapidated Jaina temple, Side view	,, ,,
2491	Do. ...	Dilapidated Pārśvanātha temple, Interior ...	,, ,,
2492	Do. ...	Temple of Padmāvati, Sculpture	¼ ,,
2493	Do. ...	Temple of Vishṇu, General view with toraṇa ...	½ ,,
2494	Do. ...	Khumān Rāval's temple, General view	1/1 ,,
2495	Do. ...	Temple of Mahādeva, Side view	½ ,,
2496	Afzalpura ...	Temple of Mahādeva, Doorway	1/1 ,,
2497	Sondani ...	Two stone-images lying in a field	¼ ,,
2498	Do. ...	Fragment of a pillar	,, ,,
2499	Do. ...	Do.	,, ,,
2500	Do. ...	Do.	,, ,,
2501	Khiljeepura ...	Śrāvaṇa's Kāvaḍa	1/1 ,,
2502	Mandsaur ...	Image of Pārśvanātha	,, ,,
2503	Abu ...	Design for door for Corridor shrines	12 × 10

17. The following is a list of the inscriptions, impressions of which have been made during the year :—

VI. INSCRIPTIONS COPIED DURING 1904-05.

Serial Number.	Place.	Position of Inscription.
2079	Dhār, C. I. ...	Kamal Maula Mosque, Play (Pārijātā manjari or Vijayaśrīh) inscription.
2080	Do. ...	Do. 2 poetical compositions by King Bhoja.
2081	Do. ...	Do. Grammatical terminology on a pillar.
2082	Do. ...	Do. Varṇamālā on a pillar.

Serial Number	Place.	Position of Inscription.
2083	Dhār, C. I.	Kamal Maula Mosque, fragments of Prākrit composition Kodanda
2084	Do. ...	Do. 23 fragments of inscriptions.
2085	Bombay ...	Town Hall, Dhār inscription (C. I.) stone.
2086	Do. ...	Do. Another inscription stone.
2087	Do. ...	Do. do.
2088	Do. ..	Do. do.
2089	Do. ...	Do. do.
2090	Do. ...	Do. do.
2091	Do. ...	Do. do.
2092	Bhāndak	[illegible]
2093	Jhālrāpātan	
2094	Do.	
2095	Do.	
2096	Do. ..	
2097	Do.	
2098	Do.	
2099	Do.	
2100	Do.	
2101	Do.	
2102	Do.	
2103	Mukandarrā	
2104	Do.	
2105	Do. ...	Do. do. do.
2106	Do. ...	Stone in wall enclosure of Rāmasingji's orchard.
2107	Sirod ..	Ṭhakurji's temple, in *mandapa*
2108	Do. ...	Do
2109	Do. ...	Do.
2110	Do.	
2111	Atru	
2112	Do.	
2113	Rāmgarh ...	[illegible] temple, on prop in antechamber.
2114	Do. ...	Do. in *mandapa.*
2115	Do. ...	Do. do.
2116	Do. ...	Do. do.
2117	Do. ..	Do. do
2118	Do. .	Do. do.
2119	Do. .	Temple No. 1, in *mandapa.*
2120	Do. ..	Temple No. 2, on pilaster.
2121	Do. ..	Do. on another pilaster
2122	Do. ...	Do. in antechamber.
2123	Do. ...	Temple No. 3, on exterior.
2124	Do. ...	On pedastal of one of Jaina figures
2125	Do. ...	Do. of another do.
2126	Do.	
2127	Do.	
2128	Do.	
2129	Do	
2130	Do.	
2131	Do. ..	On a pillar near same image.
2132	Do. ...	Temple of Karneśvara Mahādeva, on exterior
2133	Kaṇsuvāṁ ...	Do. near doorway.
2134	Do. ...	Temple of Chaumuneśvara, on wall right side front below.
2135	Chārchomā ..	Do. on pillar of back doorway.
2136	Do. ...	Temple of Pārśvanātha, on Jaina pillar in front.
2137	Bijolia ...	Do. on another do.
2138	Do. ...	Do. on the same do.
2139	Do. ..	Do. on back of same do.
2140	Do. ...	Do. near doorway.
2141	Do ...	Do. on rock near.
2142	Do. .	Do. do.
2143	Do. ...	Do. do.
2144	Do. ...	On Mandāgni-ka-kuṇḍa.
2145	Do. ...	Do. do.
2146	Do. ...	Do. do.
2147	Do. ...	Do. do.
2148	Do. ...	Do. do.
2149	Do. ...	

Serial Number.	Place.	Position of Inscription.
2150	Bijoliā ...	On Mandāgni-ka-kuṇḍa.
2151	Do. ...	Do. do.
2152	Do. ...	Do. do.
2153	Do. ...	Do. do.
2154	Do. ...	Do. do.
2155	Do. ...	Do. do.
2156	Do. ...	Do. do.
2157	Do. ...	Temple of Hajāreśvara Mahādeva, on pillar.
2158	Do. ...	Temple of Uṇḍeśvara Mahādeva, on pilaster.
2159	Do. ...	Temple of 2 shrines, Baijanātha and Mahākāla, on pillar.
2160	Do. ...	On pavement between 2 shrined and Hajāreśvara temples.
2161	Do. ...	Do. do.
2162	Do. ...	Do. do.
2163	Jaḍoli ...	Temple of Bhangod, on doorway.
2164	Do. ...	Bāori Dēvrā temple, on doorway of one the groups of shrines.
2165	Do. ...	Do. do.
2166	Do. ...	Do. below an image of Kālī in another.
2167	Tilasmā ...	Temple of Taleśvara Mahādeva, on pillar in *maṇḍapa*.
2168	Do. ...	Do. on another pillar in *maṇḍapa*.
2169	Do. ...	Do. on pilaster in *maṇḍapa*.
2170	Do. ...	Do. below an image in niche in ante-chamber.
2171	Do. ...	Do. on image of Brahmā in doorway.
2172	Do. ...	Do. do. Vishṇu.
2173	Do. ...	Do. in porch.
2174	Do. ...	Do. on pavement outside.
2175	Do. ...	Do. on stone near *kuṇḍa*.
2176	Do. ...	Do. on another stone.
2177	Deroli ...	In *maṇḍapa* of temple.
2178	Menāl ...	Temple of Mahānāla, on pillar in *maṇḍapa*.
2179	Do. ...	Do. below image of Śiva, right side of doorway.
2180	Do. ...	Do. on left side pilaster of *maṇḍapa*.
2181	Do. ...	Do. on a short pillar in porch.
2182	Do. ...	Do. on wall (interior) of porch.
2183	Do. ...	Do. on Nandi in *chauri* opposite.
2184	Do. ...	Below a loose image of Vaishṇavī.
2185	Do. ...	On short pillar in upper storey monastery.
2186	Do. ...	On pillar in monastery.
2187	Do. ...	On pillar in three-shrined temple.
2188	Do. ...	Do. do.
2189	Do. ...	On doorway of shrines of composite temple.
2190	Do. ...	On pillar of north gateway of walled enclosure.
2191	Do. ...	Temple of Sahaveśvara, on pillar.
2192	Do. ...	On a loose stone near same.
2193	Do. ...	On a plain nameless shrine.
2194	Do. ...	Temple of Jāleśvara, inscription.
2195	Do. ...	Temple of Uṇḍeśvara do.
2196	Do. ...	Temple of Gupteśvara do.
2197	Do. ...	Temple of Ṛishabhadeva do.
2198	Nagari ...	On a Pāliyā stone.
2199	Chitorgarh ...	On arch No. 1 from, west to east, of old bridge on the Gumberī.
2200	Do. ...	Do. do.
2201	Do. ...	Do. No. 3 do. do.
2202	Do. ...	Do. No. 5 do. do.
2203	Do. ...	Do. do. do.
2204	Do. ...	Śṛingār Chāvaḍī, on pilaster.
2205	Do. ...	Do. in a niche.
2206	Do. ...	Do. 2nd niche.
2207	Do. ...	Do. 3rd niche.
2208	Do. ...	Do. 4th niche.
2209	Do. ...	Do. 5th niche.
2210	Do. ...	Do. Short inscriptions.
2211	Udaipur ...	Victoria Hall, Inscription stone in the museum.
2212	Do. ...	Do. do.
2213	Do. ...	Do. do.
2214	Do. ...	Do. do.
2215	Do. ...	Do. do.
2216	Do. ...	Do. do.

Serial Number	Place.	Position of Inscription.
2217	Udaipur ...	Victoria Hall, Inscription stone in the museum.
2218	Do. ...	Do. do
2219	Do. ...	Do. do.
2220	Do. ...	Do. do.
2221	Do. ...	Do. do.
2222	Do. ...	Do. do.
2223	Do ...	Do. Below images.
2224	Do. ...	Do. on a *sati* pillar.
2225	Do. ...	Do. on stone brought from near the Jaina tower at Chitorgarh.
2226	Do. ...	Do. do.
2227	Do. ...	Do. do.
2228	Do. ...	Do. do.
2229	Do. ...	Do. do.
2230	Do. ...	Do. Inscription stone in the museum.
2231	Do. ...	Do. do.
2232	Do. ...	Do. do.
2233	Do. ...	Do. do.
2234	Do. ...	Do. do.
2235	Do. ...	Do. do.
2236	Do. ...	Do. do.
2237	Do. ...	Do. do.
2238	Do. ...	Do. do
2239	Eklingji .	Temple of Ekalingji, *Inscription.*
2240	Do. ...	Temple of Nātha do.
2241	Nāgadā ...	Adbhudji's temple do.
2242	Do.	[illegible]
2243	Do. ..	
2244	Do.	
2245	Mandsaur .	On Mahādeva's *ghāt.*
2246	Do. ...	On Sondani pillar.
2247	Karerā .	Loose stone lying near a temple.
2248	*Dhulia, Khāndesh.*	*A set of copper-plate grant of Rāshtrakuta King, Govinda II.*
2249	Narnālā ...	Persian inscription on gun in the fort.

Remarks on the Inscriptions.

18. *Nearly all the inscriptions, this year, have been brought in by* Mr. Bhāndārkar, of which a great number are new, and he will prepare a short abstract of the contents of these for next report. Owing to his deputation to Bengal, and his duties there, they cannot be ready for this one. [illegible] sions straight *away to the Epigraphist, as we hav* [illegible] uld be better were he to make his selection fron [illegible] Bhāndārkar's notes, of what he would like to take in hand. This will save our sending many impressions, which, though of interest to us in our architectural studies, as in the case of the Chitorgarh ones last year, are not of sufficient interest to be included in the *Epigraphia Indica.* The copper plates from Khāndesh have been taken in hand by Mr. Bhāndārkar, who will publish them probably in that journal. He has his paper on them quite ready. A newly discovered set of copper plates has been reported to me by the *Deputy Commissioner* of *Nimar,* Central Provinces. They were found in a stone box buried beside the old temple of Siddheśvara on the island at Māndhātā, while the repairs to that building were in progress. I have asked the Deputy Commissioner, in whose custody they now are, *to favour me with the loan of them for a few days in order to* take proper impressions off them with a view to publication. They are said to relate to a visit to Māndhātā by one of the kings of Mālwā, and are dated 1282 S.

New Copper Plates from Mandhata.

Dhar Inscriptions.

19. Impressions of the large newly discovered inscriptions from the Kamal Maula mosque at Dhār, together with impressions from *a slab at the Town Hall, Bombay,* which *had been* brought from the same place many years ago, were made and sent, under Mr. Marshall's instructions, to Dr. Hultzsch for publication.

Amateur Work.

20. When at Khājarāhā I was shown some very creditable attempts at inscription impressions made by a Jemadār on the *establishment of Mr. W. E. Jardine, C S., Resident in*

Bundelkhand. He had been working under difficulties, in not having sufficient knowledge of the methods used in such work, nor proper implements or material. From Poona I sent him a supply of these necessaries, and hope, ere long, to see some results of his work. Travelling about with the Resident, he has the chance of coming upon previously undiscovered inscriptions.

21. It is so very seldom, indeed, that any one, outside our own department, takes much interest in our work, that, when assistance or co-operation is offered, we gladly welcome it. Mr. P. B. Haigh, C.S., Assistant Collector in Kānara, has taken up the subject of inscriptions, and hopes to gather new ones in that district during his tours. Captain H. F. Jacob, in the Political Department, has also, for some time now, interested himself in inscription work.

Indor Inscriptions.

22. The Resident at Indor has lately sent me very fair impressions of two inscriptions, one found at Kharaoda in the Rāmpura-Bhānpura District, and one from some Jaina temples at Modi in the same district. The villagers assert that the four pieces of stone upon which the second is engraved are fragments of a large slab which was found in digging the foundation of the local Patel's house, and was broken as it was too large to move! The stones are now in safe custody at Indor. The first is a very long one, and, according to Mr. Bhāndārkar, who has deciphered it, as well as he was able from rather an indifferent impression, it gives a description of the Mālwā Sultāns, and states that one, Baharī, whom Sālaha, the minister of Ghiās-ud-din, had adopted from infancy, constructed a tank near Khidrāvadapura, *i.e.*, Kharaoda, where the inscription was found. It is dated *Samvat* 1441. The other inscription, in fragments, is a Paramāra inscription, dated *Samvat* 1314, and refers to the reign of Jayavarmadeva, the same as the Paramāra Prince Jayasimha of Dhārā. A district called Maudi is mentioned, which is, no doubt, the present Modi, where the fragments were found.

Inscription Brushes.

23. It is often difficult to get suitable inscription brushes in the market. We use very broad plate brushes with bent handles, *i.e.*, with the handles bent backwards so that the knuckles may not come in contact with the stone or work. We have lately had a dozen made at the Brush Factory, Cawnpore, which are very satisfactory. They have nine rows of bristles in the width and twenty-four in the length their surface of the bristle part being two inches wide by six and a quarter long. They cost Rs. 12-6-0 per dozen. I can strongly recommend them to those wanting good inscription brushes.

VII. PUBLICATIONS.

24. We have turned out no publications during the year other than our Progress Report. Although I have in my office full material for monographs upon the Hindu temples of Mahārāshtra, including the so-called Hemādpanti style, the architecture of Bijāpur, the Chālukyan temples, and the tombs and mosques of Sind, I cannot find time to work it up while I have so large a charge of conservation work to attend to. If, as I believe it is intended, I am relieved of the Central Provinces, I shall then, I hope, be able to resume work upon the first subject, which I started long ago. I have, also, a good deal of material and notes collected upon Jaina work. Dr. Burgess has lately returned to me my manuscript notes on the Chālukyan temples, which I sent him in 1888, together with the drawings.

Monograph on Sind Tile Work.

25. The drawings for the portfolio on Sind coloured tile work were sent to Mr. Griggs, London, for reproduction on the 9th February last. When last I heard from him he was awaiting final instructions from Mr. Marshall. When this report is out of hand, I shall write a brief descriptive account to accompany the plates. This will be confined to one sheet of letter press, the same size as the plates, to be laid in the portfolio with them.

26. I prepared three articles, and forwarded them to Mr. Marshall for publication in his Annual Report for 1903-04. A selected list of place-names was also sent him for use in the Archæological Map in the Imperial Gazetteer. I also wrote a paper for the journal of the Bombay Branch of the Royal Asiatic

Society, which was read at their Centenary Meeting on the 17th of January last, upon Conservation in the Bombay Presidency, and is published in the Extra Centenary Memorial volume.

VIII. OFFICE LIBRARY.

27. My office library was increased during the year by the following works :—

Sir Monier Monier-Williams' Sanskrit-English Dictionary.

Codrington's *Musulman Numismatics.*

Miss Duff's [illegible]

[illegible] ...ology.

General catalogue of the Imperial Library, Calcutta, Part I, Vols. 1 and 2.

Dr. Stein's Sand-buried Ruins of Khotan.

Descriptive catalogue of Sanskrit MSS. Vol. I., Part II, Madras

Epigraphia Carnatica, Vol. VIII, in two parts.

Progress Report of the Archæological Survey, Madras and Coorg.

Annual Report of the Archæological Survey, Bengal, for 1903-04.

Annual Report of the Archæological Survey, United Provinces and the Punjab, for 1903-04.

Annual Report of the Government Epigraphist for 1903-04.

Annual Report of the Director-General of Archæology for 1902-03, two parts.

Annual Report of the Director-General of Archæology for 1903-04, Part I.

And the current numbers of the *Indian Antiquary, Epigraphia Indica, Art Journal,* and *Technical Art Series.*

IX. ANNUAL EXPENDITURE.

28. The cost of the survey for the year under report was Rs. 21,729-13-6 made up as follows :—

	Rs.	a.	p.
Salaries	16,922	8	6
Travelling allowances	2,768	10	9
Contingencies	2,038	10	3
Total ...	21,729	13	6

X. CONSERVATION—BOMBAY.

Work carried out.

29. The following is a list of conservation works carried out in the Bombay Presidency during the financial year 1904-1905. It is compiled from the annual list supplied by the Secretary to Government in the Public Works Department and lists sent in by the Superintending Engineers.

From the Provincial Grant.

	Rs.	a.	p.
Ahmedābād District—			
Ahmedābād—			
O. R.* to Ahmed Shāh's mosque	21	13	6
Do. Jāmi' Masjid	40	8	6
Do. Sidi Sayyid's mosque	38	14	6
Do. Step-well at Adālaj	38	13	0
Do. Azam Khān's Palace	24	8	0
Do. Dādā Harir's well	29	13	3
Do. do. mosque and tomb	30	12	3
Do. Gāikvād's Haveli	24	13	0
Do. Tomb of Mir Abu Turāb	14	11	9
Do. Rāni Rūpavanti's mosque in Mirzāpur	19	2	0
Do. Rāni Sipri's mosque and tomb	40	2	0
Do. Muhāfiz Khān's mosque	29	13	6

* O. R. means ordinary repairs.

	Rs.	a.	p.
O. R.* to Ahmed Shāh's tomb	24	12	0
Do. Tombs of Queens of Ahmed Shāh	19	9	6
Do. Haibat Khān's mosque	20	11	6
Do. Dastur Khān's mosque	24	14	8
Do. Sayyid Alam's mosque	24	12	0
Do. Kāzi M. Chisti's masjid	18	14	6
Do. Kutb Shāh's mosque	34	14	6
S. R.† to Bibi's mosque and Rauza, Rājpur-Hirpur	968	5	8
O. R. to Queen's mosque in Sārangpur	29	11	0
S. R. to do. do.	2,060	0	0
O. R. to Sayyid Usmān's mosque	24	2	6
Do. Shāh 'Alam's tomb	48	11	0
Improvement to Shāh 'Alam's Rauza (incomplete)	1,048	0	0
O. R. to Sakar Khān's mosque	88	7	6
Do. Phuti masjid	24	4	6
Do. Darya Khān's tomb	18	15	3
Do. Achyut Bibi's mosque and tomb	69	7	0
S. R. do. do.	1,139	7	0
O. R. to Shāh Khupāi	19	5	0
Do. Bābā Lului's mosque	28	8	6
Do. Malik Isan-ul-Mulk's mosque	19	15	6
Do. Sidi Basir's mosque	19	14	0
Do. Ektodā mosque	18	15	6
Do. Khanjan mosque	24	9	8
Maintaining watchmen for Archaeological Buildings	151	0	0
Sarkhej—			
O. R. to tomb of Sheik Ahmed Khattu Ganj Baksh ...	49	7	0
Do. Great mosque	59	12	0
Do. Tomb of Muhammad Bigarah	86	5	0
Do. Tomb of Bibi Rajbai	49	5	0
Do. Pavilion before the tomb of Sheik Ahmed Khattu Ganj Baksh	49	11	0
Dholka—			
O. R. to Khān masjid	100	0	0
Do. Balol Khān Kāzi mosque	98	12	6
S. R. do. do.	999	0	0
O. R. to Jāmi' masjid	98	15	0
Do. Tanka masjid and Malav tank	68	4	6
Wātwa—			
S. R. to Burhān-ud-din Qutbu'l 'Alam's tomb	1,444	6	7
O. R. do. do.	42	8	6
F. Rauza at	155	12	6
Panch Mahāls—			
Champānir—			
Conserving the Nagina masjid	35	0	0
Do. Wāndra masjid	34	0	0
Do. Jāmi' masjid	89	0	0
Do. Nawār or Borah masjid	20	0	0
Do. Rauza near Patāi tank	20	0	0
Do. Kevadā masjid	20	0	0
Broach District—			
Broach—			
Conserving the Dutch tombs	42	0	0
Surat District—			
Olpād—			
Conserving Vaux's tomb	90	0	0
Thāna District—			
Kānheri, O. R. to caves	198	4	6
Kondivte do.	20	0	0
Bandora, repairing the gateway of the Portuguese Fort	186	0	0
Wāshāla, clearing out the newly discovered caves	74	15	6
Elephanta, maintenance and repairs to caves, pier, etc.	2,091	6	5
Do. O. R. to Custodian's quarters	74	1	6
Do. do. Assistant Custodian's quarters	12	7	8
Ambarnāth, O. R. to temple	49	6	0

* O. R. means ordinary repairs. † S. R., special repairs.

	Rs.	a.	p.
Poona District—			
Kārli—			
Providing Custodian's quarters near the caves	4	0	7
Repairs to caves	524	4	1
Bedsā do	99	15	6
Bhājā, Repairs to caves	86	10	9
Junnar do.	68	0	0
Koregāon, Repair of monument	47	10	2
Poona, Repair of old European tombs	35	7	0
Ahmednagar District—			
Karjat, Repairs to the temple of Mallikārjuna	39	0	6
Pedgāon do. do. Lakshmi-Nārāyaṇa	18	1	2
Sholāpur District—			
Sholāpur, cutting down trees and shrubs on walls and bastions of the Fort	30	0	0
Nāsik District—			
Sinnar, repairs to Aiśvara temple	15	0	0
Khāndesh District—			
Pātan, Repairs to Maheśvara temple ... . }	97	1	0
Pitalkhora, Repairs to caves ... . }			
Balsāne, Repairs to temples	35	6	6
Erandol, Repairs to Archæological Remains (Pāndavās Wāda) ...	123	11	0
Belgaum District—			
Belgaum, C. R. to the Jaina temple in Fort	7	3	0
Do. C. R. to Asad Khān's Dargāh in Fort	0	6	0
Degāmve, C. R. to the old Jaina temple	36	0	0
Dhārwār District—			
Unkal, C. R. to the four-porched temple	2	0	0
Bankāpur, C. R. to Nagareśvara temple	6	10	0
Bijāpur District—			
Bijāpur, S. R. to the Green-stone tomb	1,350	0	0
Do. C. R. to the old Muhammadan buildings	1,739	0	0
Pādāmi, Maintenance of the caves	24	0	0
Ratnāgiri District—			
Dābhol, S. R. to the old mosque	196	2	3
Sātāra District—			
Maintaining and clearing 54 Buddhist caves in the Karād Tāluka ...	42	0	0
Kārwār District—			
Repairs to Archæological ruins	6	4	0
Karāchi District—			
Tatta—			
[illegible]	339	0	0
[illegible]	410	0	0
[illegible]	75	0	0
[illegible]	186	0	0
[illegible]	26	0	0
[illegible]	163	0	0
Entertaining a care-taker for Archæological Buildings on the Makli hill	108	5	0
Hyderābād District—			
Hyderābād—			
S. R. to Ghulām Shāh Kalhora's tomb	883	0	0
O. R. do. do.	84	0	0
S. R. Ghulām Nabi Khān Kalhora's tomb	1,813	0	0
Moro—			
O. R. to Nur Muhammad Kalhora's tomb	10	0	0
Khudābād—			
S. R. to Yār Muhammad's tomb	849	0	0
O. R. do. do.	30	0	0
O. R. to Jāmi' Masjid	69	0	0

	Rs.	a.	p.
Sakkar—			
Repairs to Mir Māsum's minaret and tomb and Masumi Sayyid's tombs.	1,665	0	0
Total ...	24,740	9	4
Provincial Grant (Government Resolution No. A.—1827 of 11th July 1904, Public Works Department, Bombay) ...	20,000	0	0
Excess Expenditure ...	4,740	9	4
Repairs to Jāmi' Masjid, Ahmedābād: Paid for from the Jāmi' Masjid Fund through the Collector	6,714	0	0
From Imperial Grant.			
Ahmedābād—			
S. R. to Dādā Harir's mosque and tomb	1,050	14	11
Do. Tombs of Queens of Ahmed Shāh	1,137	10	10
Do. Tomb of Shāh 'Ālam	1,458	3	8
Sarkhej, S. R. to Muhammadan ruins (incomplete)	1,660	0	0
Bijāpur—			
Restoration of the Gol Gumbaz (in progress)	5,000	0	0
Do. of the Ibrāhīm Rauza (in progress)	2,510	0	0
Do. of the Jāmi' Masjid (in progress)	1,310	0	0
Converting the Nagarkhāna into a Museum	1,597	0	0
Hyderābād—			
S. R. to the Buddhist stūpa, Thal Mir Rukan (in progress) ...	3,000	0	0
*Total ...	18,870	13	5
Imperial Grant (Government Resolution No. A.—2018 of 24th September 1904, Public Works Department, Bombay) ...	18,550	0	0
Excess Expenditure ...	320	13	5

Totals of Expenditure.

	Rs.	a.	p.
Expended from Provincial Revenues ...	24,740	9	4
Expended from Jāmi' Masjid Funds, Ahmedābād .	6,714	0	0
Expended from Imperial Revenues ...	18,870	13	5
Total Expenditure, Bombay ...	50,324	6	9

30. The great bulk of conservation work in the Presidency consisted of minor repairs, there being little deserving special notice. The repairs to the cornice of the Gol Gumbaz at Bijāpur is an important work, and a short note upon it will be found in the second part of this report. A note on the Ibrāhīm Rauza repairs follows the list of proposed works for the present year. The Jāmi' masjid work, which will be continued, consists of the restoration of missing and damaged portions of the cornice and other minor repairs. Some attempt had been made at restoring the colouring and gilding upon the great central *mihrāb* or niche, but it was very unsatisfactory, and has been stopped. It ought not to have been taken in hand without fuller consideration. I do not think the colours should be restored; but they might be carefully cleaned and varnished, when much of the original colouring will be brought out, which is now sunk in the dead surface, and the soft mellow blending of the tints, caused by time, will be retained. The Nagarkhāna has been converted into a hall to house the museum. The work has been successfully carried out. The new wooden glazed windows, which were designed after those in the 'Asār Mahāl, are in strict keeping with the architecture of the building and look very well indeed. It is proposed to carry out the platform, before the Nagarkhāna, to a semicircle, and arrange upon it a gun trophy with all the big iron guns now lying before the Gagan Mahāl.

Bijapur.

31. In Dādā Harir's mosque and tomb, general repairs and mending battlementing, cornices, and parapet walls were carried out; but the most important work was the filling in of three arched window openings with perforated *jāli* work in stone. They had been bricked up previously. I consider the carving of these screens, which have been

Ahmedabad.

* The Comptroller, India Treasuries, gives the amount as Rs. 18,650-1-10, as far as is known in his office.

copied from others, to have been very well done. The work is crisp and light, and, but for the raw white colour of the stone, would be undistinguishable from the older work. They will be stained to the tint of the surrounding work, and, as time wears on, the stone will gradually darken.

The Shaking Minarets.

32. The work at the Jāmi' Masjid at Ahmedābād has been going on since October, 1901, and was finished this last year. It consisted of details spread all over the building. Upon examining the drawings of the Jāmi' mas
down in the earthquake of 1819, as give
Architecture of Western India, and also
the *minārs* were of the same pattern as those now standing at the mosque at Shāh 'Ālam's tomb, except that, whereas the latter have four balconies above the roof, the former has three. I think there should be no difficulty about restoring these; and, when at Ahmedābād next cold weather, I shall take measurements in order to work out drawings for the same, which I shall submit to Government. The Jāmi' Masjid is the finest mosque in Gujarāt, and the best known. In its present mutilated condition, it is shorn of half its glory, and it would be a very
missing limbs. These were known
. I have a further note upon them
special notice.

Staining New Work.

33. There is a matter which is constantly coming to the fore in connection with new work and repairs, and that is the staining of the surface of such work to harmonise with the surrounding old work. Some persons have taken exception to this practice, but, I must say, I am wholly in favour of it. They say, let the work weather to the tint of the old, forgetting that the present surface colour is the result of hundreds of years of weathering. Are we, in the mean time, to have these conspicuous patches always staring at us from various points on the face of a building, its whole beauty being marred by them? In Ahmedābād, for instance, the original white sandstone is now black, or a very dark grey. The new sandstone, where it has been used, is perfectly white, and the appearance is that of new pillars, capitals, or *kanguras*, as the case may be, formed in pure white plaster. Where these have been successfully stained it is impossible, except upon a very close examination indeed, to tell the new from the old, and the eye is in no way offended. Plaster upon domes and roofs should also be toned down in colour, for, in this position, it is supremely offensive. In some of the repairs of years ago
s of it in the shape
of
nes in the track of
old
ectly uniform tint,
for
near the tint may
be. It is necessary to vary it with a good deal of irregularity such as is caused by natural weathering.

Mixture for mending old plaster.

34. The mixture, used so successfully at Dhār, in repairing old plaster work to make it approximate to the old in appearance is as follows:—

Kankar lime	... ...	25 seers.
Cement	... ...	2½ ,,
ground from the cooked fruit of	...	7½ ,,
	... ...	4 chittaks
	... ...	1 seer.
Hemp (*sun*)	... ...	1½ seers.

Work proposed.

35. The following is a statement of the works proposed to be taken in hand with the allotments
Bombay Resolution No.A.—1550 of
14th June 1905).
They are listed in order of urgency :—

From Provincial Revenues.

	Rs.
Presidency—	
Ghārāpuri—	
1 Maintenance of Elephanta caves, pier, and buildings	2,100

	Rs.
Ahmedābād District—	
Sarkhej—	
2 Special repairs to the ruins	3,918
Dholka—	
3 Special repairs to the mosque of Balol Khān Ḳāzi	2,200
Ordinary repairs to "	100
4 Ordinary repairs to Jāmi' Masjid	100
Ahmedābād—	
5 Special repairs to Queen's mosque in Sārangpur	1,500
Ordinary repairs to "	60
Dholka—	
6 Ordinary repairs to the Khān Masjid	100
Ahmedābād—	
7 Pay, etc., of care-takers	180
Poona District—	
Kārli—	
8 Repairs to the caves	550*
Bedsa—	
9 Repairs to the caves	100*
Bhājā—	
10 Repairs to the caves	100
Nāsik District—	
Nāsik—	
11 Repairs to the Pāṇḍu Lena caves	134*
Thānā District—	
Kānheri—	
12 Repairs to the caves	200*
Ahmedābād District—	
Ahmedābād—	
13 Ordinary repairs to Ahmad Shāh's mosque in the Bhadr ...	100
14 " Jāmi' masjid	100
15 " Sidi Sayyid's masjid	80
16 " Dādā Harir's well	100
17 " Mir Abu Turāb's tomb	45
18 " Dādā Harir's mosque and tomb ...	50
19 " Rāni Rupawanti's mosque in Mirzāpur ...	60
20 " Rāni Sipri's mosque and tomb ...	140
21 " Muhāfiz Khān's mosque	80
22 " Ahmad Shāh's tomb	50
23 " Tombs of Queens of Ahmad Shāh ...	50
24 " Haibat Khān's mosque	60
25 " Kutb Shāh's mosque	60
26 " Bibiji's masjid at Rājpur-Hirpur ...	50
Bijāpur District—	
Bijāpur—	
27 Ordinary repairs to the old Muhammadan buildings ...	2,000
Kaira and Panch Mahāls—	
Mehmadābād—	
28 Ordinary repairs to tomb of Mubārak Sayyid	50
Special repairs to "	315
Karāchi District—	
Tatta—	
29 Current repairs to old Dabgir mosque	400
30 " Jām Nizām-ud-din's tomb	150
31 " Nawāb Amir Khalil Khān's tomb ...	100
32 " Nawāb Shurfa Khāns tomb	250
33 " the 12 pillared pavilion	50
34 " Mirzā Jāni Beg's tomb	200
35 Pay, etc., of care-taker	120
36 Current repairs to Nawāb Isākhān's tomb	2,000
Western Nārā District—	
Khudābād—	
37 Current repairs to Jāmi' masjid	70
38 " Yār Muhammad's tomb	30

* Includes provision for care-takers' wages.

	Rs.
Ratnāgiri and Kolāba District—	
Kuda (Māngaon *tālukā*)—	
39 Special repairs to Buddhist caves	105
Kaira and Panch Mahāls—	
Champānir—	
40 Current repairs to the Jāmi' masjid	100
41 „ the Naginā masjid	35
42 „ the Kevadā masjid	20
43 „ the Bāndra masjid	35
44 „ the Navāj or Borah masjid	20
45 „ the Rauza near the Patar tank ...	10
Poona District—	
Junnar—	
46 Current repairs to the caves	70
Shelārvādi—	
47 Current repairs to the caves	20
Khāndesh District—	
Pātan—	
48 Current repairs to temple of Mahesvara at Pātan, and Pitalkhora caves	200
Thāna District—	
Kondivte—	
49 Current repairs to the caves	20
Bassein—	
50 Current repairs to Fort and old Portuguese remains ...	100
Amboli—	
51 Current repairs to the cave	30
Ahmedābād District—	
Adālej—	
52 Current repairs to the step-well	100
Thānā District—	
Ambarnāth—	
53 Current repairs to the temple	50
Dhārwār District—	
Bankāpur—	
54 Current repairs to Nagareśvara temple	15
Kānara District—	
Nagarbastikeri—	
55 *Twelve inscription slabs requiring attention*	25
56 Current repairs to Chaturmukha Basti and Nameśvara Svāmi's temple	20
Murdeśvara—	
57 Care of two statues of Jinas	20
Bhatkal—	
58 Care of nine inscription stones	
Belgaum District—	
Belgaum—	
59 Current repairs to old Jaina temple	15
60 „ Asad Khān's tomb	40
Kānara District—	
Bhatkal—	
61 Current repairs to Jettapa Nāyakana Chandranātheśvara Basti	15
Mirjan—	
62 Care of two inscription slabs	5
Ratnāgiri and Kolāba Districts—	
Sangameśvara—	
63 Current repairs to the temple of Karneśvara	20
Pāl (Mahād)—	
64 Special repairs to Buddhist caves	110
Revdanda—	
65 Conveying all inscription stones to the Collector's bungalow, Alibāg	70

	Rs.
Sholāpur District—	
Sholāpur—	
66 Destroying shrubs, etc., on the Fort walls	200
Khāndesh District—	
Erandol—	
67 Current repairs to Pāṇḍava's Vāḍā	200
Sangameśvara—	
68 Current repairs to the temple of Mahādeva	50
Thāna District—	
Thāna—	
69 Current repairs to the graves of John Halsey and George Page.	10
Bijāpur District—	
Bādāmi—	
70 Pay, etc., of care-taker for the caves	24
Central Hyderābād Canals District—	
Hyderābād—	
71 Pay of care-taker of Ghulām Shāh Kalhora's tomb ...	84
Total grants from Provincial Revenues ...	20,000

From Imperial Revenues.

	Rs.
Restoration of the Gol Gumbaz, Bijāpur (in progress) ...	5,000
Special repairs to the Ibrāhīm Rauza, Bijāpur (in progress) ...	4,000
Special repairs to the Jāmi' masjid, Bijāpur (in progress) ...	3,000
Excavations of the ruins of Brāhmanābād, Sind	2,000
Special repairs to the Khān Masjid, Dholka	5,000
Special repairs to the Buddhist *stupa* Thul Mir Rukhan, Sind (in progress)	1,813
Special repairs to Malik 'Ālam's mosque, Ahmedābād ...	930
Total ...	21,743

Note.—Up to the time of writing this Report the Imperial Grant has not been intimated.

Elephanta Caves.

36. The charge for maintenance of the Elephanta Caves, etc., includes the European Custodian's wages, together with that of his Assistant and staff, and is generally covered by the entrance fees received during the year.

Sarkhej, Dholka, Ahmedabad.

37. The special repairs to the ruins at Sarkhej consists wholly of minor details. There are many buildings, and the work will be spread over them. The proposed work at Balol Khān's mosque at Dholka will be a continuation of last year's, upon the same estimate. It consists of the dismantling and renewal of two damaged domes, a new pillar and capital, several new beams, renewal of portions of the perforated screen-work of the women's gallery, and other minor repairs. The work at the Queen's mosque in Sārangpur will also be a continuation of last year's work. It has been confined to the tomb, portions of whose walls have been rebuilt. Descriptions of these buildings will be found in Volumes XXIII and XXIV, of the Imperial Series, on Gujarāt and Ahmedābād Architecture respectively. The last named mosque will be described in the second part of the latter volume, which will shortly be out.

Tatta.

38. The repairs to Isā Khān's tomb at Tatta are miscellaneous, and so are those to the other buildings included in the list of buildings to be conserved from Provincial Funds.

Bijapur.

39. The restoration of the Gol Gumbaz, Bijāpur, included in the list of works to be provided for from an Imperial grant, consists, entirely, of the renewing of the great heavy overhanging cornice high up on the front of the building, which has already been begun. At the Ibrāhīm Rauza, the work upon the tomb is practically complete and the mosque is now to be taken in hand. One of the chief items,

here, is the beautiful cornice with its hanging stone chains, which, being badly damaged in parts, is to be restored where necessary.

40. When the Executive Engineer, Thānā, *acting upon the authority* of Government Resolution No. A.—694, dated the 14th of March 1903, and No. A.—1668, dated the 6th July 1903, Public Works Department, entertained a caretaker to look after the Kānheri Caves, Mr. Chhabildās Lallubhāi, proprietor of Magathān village, within the limits of which the caves are situated, objected and claimed the caves as his private property. Upon referring the matter to the Remembrancer of L [illegible] ers connected with the original [illegible] to the conclusion that the cla [illegible]. Upon this, the Government of Bombay admitted his proprietary right, and issued instructions (Government Resolution 554 of the 28th January 1905, General Department) for the caves to be included in the list of ancient monuments to be notified as protected monuments, and asked the Collector of Thānā, *in consultation with* myself, to negotiate with the owner for the proper preservation of the caves, and to finally report whether action should be taken under the Ancient Monuments Preservation Act. This is not yet settled.

Kanheri Caves.

41. *In December last I called the attention of the Collector of Broach to* the Jāmi' Masjid at that place, and suggested certain repairs, asking him to request the Executive Engineer to frame estimates for the work. I have heard nothing further yet. In the mosque, which is one of those largely built up of pilfered Hindu or Jaina temple materials, there are some exceptionally fine ceilings which have become blackened with age, and, I suspect, smoke.†

Broach.

XI. NATIVE STATES—BOMBAY.

42. The Resident at Baroda intimated to me, in November last, that the Darbār were desirous of preserving the relics of the great Rudra Mālā at Siddhapur. I visited and examined the ruins, in company with the Executive Engineer, Kadi Division, on the 31st of January last, and subsequently submitted my proposals for what work I considered necessary for the proper conservation of the same. The work will be difficult, and will tax the ingenuity of the Executive Engineer to the utmost. The columns and beams are so colossal, and some are in such threateningly unstable positions, that it will require some *considerable thought to* devise means to prevent a general collapse during the work

Baroda.

43. The Political Agent, Rewa Kāntha, reports the building by the Lunāwada Darbār, at Bakor in the Khānpur tāluka, of a construction to mark the spot known as "*Bhīmni* [illegible] tradition says, Bhīma, of the Mahābhārata, married Hidimbā, [illegible] country. The old statues and structures [illegible]

Rewa Kantha

44. The Political Officers of Jhālawād Prānt (Kāthiāwād), Pālanpur, Sāvantvādi, and Kachh report that there were no works carried out in the states with which they are connected. I have not yet heard from Kolhāpur, Mahi Kāntha, or the rest of Kāthiāwād.

Kathiawad, etc

XII. CONSERVATION—CENTRAL PROVINCES.

45. The following is a list of works carried out in the Central Provinces and Berār during the financial year 1904-05, with the amounts expended upon them :—

Work carried out.

		Rs.	a.	p.
Nāgpur District—				
Ghogra, conserving prehistoric stone circles (in progress)	...	113	0	0
Ghorar do. do. (do.)	...	90	0	0
Carried over	.	203	0	0

* See my Progress Report for the months May 1891 to April 1892, paragraph 56.

† *Gujarāt Architecture*, Imperial series, Volume XXIII, page 20, and plates II to XVI.

	Rs.	a.	p.
Brought over ...	203	0	0
Chāndā District—			
Chāndā, Gond tombs (P. R. 1892-93, para. 8) (completed) ...	108	0	0
Do. Monoliths at Lālpeth (P. R. 1892-93, para. 8) (completed) ...	150	0	0
Jabalpur District—			
Repairs and conservation of ancient monuments in the district (completed)	149	10	0
Bherāghāt, repairs to Gaurī Śaṁkara temple (P. R. 1893-94, para. 29) (in progress)	194	8	6
Dāmoh District—			
Nohtā, repairing old temple (P. R. 1893-94, para. 36) (in progress) ...	311	0	0
Raneh, repairs and protection of ancient monument (P. R. 1893-94, para. 43) (completed) ...	138	0	0
Kanoda, repairs and protection of ancient monument (P. R. 1893-94, para. 46) (completed)	88	0	0
Hindoria repairs and protection of ancient monument (P. R. 1893-94, para. 46) (completed)	124	0	0
Saugor District—			
Eran, special repairs to ancient monuments (P. R. 1893-94, para. 51) (in progress)	500	0	0
Nimar District—			
Barhānpur, repairing Rājā's Chhatri (completed)	38	0	0
Do. Shāh Nawāz Khān's tomb (in progress) ...	2,310	0	0
Do. Bibi's Masjid (P. R. 1893-94, para. 12) (in progress)	198	0	0
Do. Adil Shāh Faruki's tomb (in progress) ...	237	0	0
Do. Shāh Sujāh's tomb (in progress)	1,051	0	0
Māndhātā, repairing Siddheśvara temple (P. R. 1893-94, para. 17) (in progress)	390	0	0
Hoshangābād District—			
Pachmarhi, repairs to caves (completed)	135	0	0
Rāipur District—			
Arang, repairing and constructing compound wall to Jaina temple (P. R. 1903-04, para. 49) (in progress)	1,170	0	0
Sirpur, repairs to old brick temple (P. R. 1903-04, para. 38) (in progress)	269	0	0
Bilāspur District—			
Ratanpur, special repairs to Kanthi temple (P. R. 1903-04, para. 71) (in progress)	51	0	0
Jānjgir, special repairs to old Hindu temple (P. R. 1903-04, para. 79) (in progress)	100	0	0
Sambalpur District—			
Adbhār, fencing and gravelling site of temple (P. R. 1903-04, para. 96) (in progress)	119	0	0
Pujāripāli, fencing and gravelling site of three temples (P. R. 1903-04, para. 95) (in progress)	120	0	0
Total ...	8,154	2	6

Funds allotted during 1904-05—

	Rs.	a.	p.
Imperial Grant	6,200	0	0
Provincial Grant, West Circle	7,000	0	0
Do. East Circle	3,000	0	0
Total ...	16,200	0	0

The estimated expediture for the year was—

	Rs.	a.	p.
West Circle	9,735	0	0
East Circle	10,824	0	0
Total ...	20,559	0	0

46. Only one-half the amount allotted has thus been spent; the work is therefore slow. The Imperial grant was not made until late in the year, but the Provincial grant was made in the beginning of April 1904. Of the twenty-four works taken in hand, only eight were completed, and for two others allotments were made, but they were not commenced.

Remarks.

47. I think it would be as well for the Public Works Department to carry out all work, large or small, where there is any construction of any sort needed. Deputy Commissioners have no staff for this kind of work, and must

trust to some *local* contractor, who, as a rule, is not slow to benefit himself at the expense of that officer's inexperience in engineering matters. One such item in the above list is the wire fencing around the monoliths at Lālpeth at Chāndā. It had not been put up very long before a portion of it was down again, and, when I visited the place in March last, I found two corner posts uprooted and lying upon the ground. The posts were buried *only twenty inches in sandy soil, with no masonry or packing of any sort to hold* them. Three strands of plain wire, not barbed, were used, they being eighteen inches apart—practically *no protection. A great deal of this* wire was hanging about quite loose. The posts will all need to be reset.

Mandhata.

48. The work of re-roofing the old temple of Siddheśvara at Māndhātā is making very slow progress, only Rs. 390 having been spent out of an allotment of Rs. 3,212. I have explained the nature of this work in my last year's *Progress Report*, paragraph 34.

Proposed Works.

49. The proposed works for the current year would have been those as shown in the list as in progress, with a few new ones, such as the repairs needed to the Forts of Narnālā and Gāwilgarh. The Secretary to the Commissioner, in the Public Works Department, informs me that, owing to the Provincial Budget grant for the Central Provinces having been cut down, no provision can be made for archæological works during the current year. As I write, I hear from the Director-General of Archæology that there is no chance of the Central Provinces getting any grant from Imperial Revenues. All works will thus be at a standstill this year. *(Rs. 10,000 have since been allotted out of the Provincial Budget Grant.)*

Berar.

50. Berār, since its transferrance to the Central Provinces, has been brought under the Ancient Monuments Act.

XIII. CONSERVATION—CENTRAL INDIA.

Khajaraha.

51. In Bundelkhand, the work at the great group of old temples at Khājarāhā is still in hand. These temples were described by me in my last Progress Report, paragraphs 19 to 27. I have already mentioned the fact that I again visited them with Mr. Jardine, the Resident, in December last, when we went over the temples with the Executive Engineer and the Minister, and made notes of what further could be done beyond what I had already proposed. Later on, Mr. Marshall visited the temples, and, I believe, suggested some slight modifications. The following is a short note from Mr. Jardine, who is taking a great deal of trouble and much personal interest in the work: "You know the Darbār spent upwards of Rs. 25,000 on these temples some twenty years ago: otherwise they would be in worse condition than they are. It is impossible to say what sum is required to do the work: it depends on the extent to which conservation is carried, but I suppose you mean the sum required to do what the Archæological Department consider essential. This may be put at Rs. 80,000, of which the Darbār are ready to find some Rs. 30,000 all told. There has not been much difficulty in getting labour or materials. Masons we got from *Gwālior chiefly, but some* came from Jaipur with recommendations from the local authorities. Sandstone is readily procurable in the Panna State on the east bank of the Ken river, though to match the colours involved some labour in finding suitable quarries. *Only one temple is made of*
selected [illegible] was of all colours from white to
buff. [illegible] we think, succeeded in getting a
fast gre[illegible] work to
do and how [illegible] our sug-
gestions. [illegible] the mean-
time the number [illegible] pending
the orders of Gov[illegible]-in-aid. Frag-
ments of *carving* [illegible] walls, and the
museum should be put in hand before very long. The Darbār are evincing interest in the matter and this should ensure good results."

52. The work at the Sānchi *top*, which was all but completed, was brought to a temporary standstill in November, on account of certain strictures made by Captain C. E. Luard, Superintendent of Gazetteers, Central India, upon the manner in which it was being carried out. On receipt of his complaints, the Director-General caused the work to be stopped, and, at the same time, asked me to visit the *top* at the earliest opportunity and report upon it. This I did on my return from Khājarāhā on the 6th of December, and again, in company with the Director-General himself, on the 20th of February. My full report on the work was subsequently printed as a note, together with Mr. Marshall's own comments upon it, and explains fully how far Captain Luard's complaints were warranted.

Sanchi.

53. In the end of October, Captain Barnes, Political Agent, Bhopawār, proceeded on long leave to Europe; but, just before leaving, asked me to Dhār and Māndu, in order that I might see the state in which he was leaving the work there. At both places it was going on steadily and most successfully, Mr. O'Gorman, the State Engineer, and his subordinates being infused with the same enthusiasm for the work. The ruins of the newly discovered tomb of the Khalji Kings was pretty well cleared of debris, and the flooring of the interior had been repaired. A slight mistake had been made in the arrangement of the graves within, their positions having been temporarily lost sight of while clearing away the heaps of fallen material. Fortunately I had, at a previous visit, made a plan of the place on which I had plotted their positions, so this was to be corrected. The great Hindoria Mahāl has recovered much of its former dignity by the removal of the earth in which its basement was buried. Its proportions are seen now in their proper relations.

Dhar and Mandu.

54. At Malwai, in Ali Rājpur, within the Bhopawār Agency, is an old sculptured mediæval temple, badly ruined, which is being put into repair. The estimate for this amounted to Rs. 2,932, of which Rs. 2,000 were granted by the Government of India. I sent in a note of what measures I considered best to be taken, and these are being followed.

Ali Rajpur.

XIV. CONSERVATION—RAJPUTANA.

55. The work of re-constructing the upper portion of the Jaina tower at Chitorgarh is going on satisfactorily, though slow. There is a great deal of new stone-work required and much of it covered with carved work. They have rebuilt the dismantled portion up to the floor of the *chhatri*. This has been straightforward work—a mere copying of the old work wherever new was required. The more difficult and interesting part of the work is now commencing with the erection of the pillars of the crowning canopy. I was not able to visit Chitorgarh again this year, and there was hardly occasion for it, seeing that Mr. Hienmann, and the workmen under him, understood thoroughly what was to be done. I hope to be able to visit Chitorgarh a little later on, when I know that the construction of the canopy has begun. In addition to the Jaina tower, the walls of the Fort are to receive attention at the hands of the Mewar Darbār.

UDAIPUR, Chitorgarh.

56. I examined the work in progress at the Dilwāra temples at Abu in May last. The work is being carried out by the Jaina community under the personal advice of Major Tilley, the Executive Engineer. They were not prepared to put the work into the hands of the Public Works Department, or to admit any official influence whatever. Ample funds, they said, would be forthcoming if the work was left to them, but not otherwise. The Jains have shewn themselves to be exceedingly sensitive on this point, and it was only after two meetings of their representative committees, from Ahmedābād and Sirohi, with the Agent to the Governor-General that a *modus operandi* was arrived at. Major Tilley in his private capacity, or his successors, was to advise them, but not as Executive Engineer. A fuller note on the work will be found in Part II of this report.

SIROHI, Abu.

57. In other States of Râjputânâ sundry conservation works, more or less of a *minor nature, are reported*, but I am not sure whether some of these are not connected with buildings of little or no archæological interest. In Jaisalmer, at Baisakhi, 10 miles from that place, a *kuṇḍa or reservoir was repaired. It* is proposed to spend a very small sum upon the Tanotianji temple at Tanot Fort.

JAISALMER, Baisakhi

58. In Bikâner State Rs. 1,800 were spent upon the repairs of the eastern wall of the Fort of Hanumângarh, and it is proposed to provide Rs. 2,000 more for further repairs to the same. Rs. 1,000 will be provided for repairs to some of the old cenotaphs.

BIKANER, Hanumangarh.

59. Nothing was done in the Kotâh District except the clearing of jungle growth from some of the buildings entered in the printed list. It is proposed that attention be given, during the current year, to the old mosque at Shâhâbâd, two temples of Chaturbhuja and Padmanābhji, and the mosque at Mau (described in Part II). *Rs. 1,000 has been allotted* by the Darbār for these works.

KOTAH, Shahabad, Mau.

60. The Jhâlawār Darbār cleared the jungle growth from certain of the buildings in that State, which are entered in the printed lists. Estimates are being prepared for work during the current year upon the ruins at Chandrâvatī near Jhâlrâpâtaṇ, a description of which is given in Part II. Should the amount be not large, the Darbār will provide the necessary funds, otherwise a grant-in-aid will be asked for. The work, which I have sketched out, will be trifling, as much cannot possibly be done to the buildings.

JHALAWAR, Chandravati.

61. The Mania Masjid at Mania in the Dholpur State received attention during the year, and it is proposed to take the *maqbara* of Sadiq Muhammad in hand. In view of a large amount of work in progress, nothing further can be undertaken.

DHOLPUR, Mania.

62. In Bharatpur State the works carried out were as follows:—Repairs to the old *maqbara* at Nadbai; repairs to Gopāla Bhavana and Nanda Bhavana at Dīg; preparing a *sample of gilding to the roof of a building* in the Rām Bāgh (garden) at Dīg; and the restoration of Kaśighât at Brindāban. Works, proposed for the current year are: Repairs to Wahid Khān's tomb at Nagar, *amounting to Rs. 478; fixing an inscription stone to the cenotaph* at Nadbai, *amounting to Rs. 74; and the completion of the restoration* of the building in the Rām Bāgh (garden) at Dīg, Rs. 2,472. I have promised to visit Dīg this *next cold weather and to advise the Darbār upon the work there.*

BHARATPUR, Nadbai, Dig, Brindaban, Nagar.

63. Works that received attention in the Jaipur State were the temple at Sanganir and the temple of Śri Gangāji at Gangāpur. Works to be undertaken during the current year are under the consideration of the Darbār.

JAIPUR, Gangapur, Sanganir.

64. In Alwar State repairs to the tomb of Makhdum Shāh were completed at a cost of Rs. 831. It is proposed to carry out additions and alterations to the tomb of Nur Shāh near the south gate of Ghora-Pher. For this a sum of Rs. 707 has been allotted and the work is in progress.

ALWAR.

65. Certain works are in progress in Ajmer; but as Ajmer, with its Muhammadan buildings, has been transferred to the United Provinces Circle, I need not notice them here.

Ajmer.

XV. COMPILATION OF LISTS.

66. As has already been stated, my Assistant, Mr. Bhāndārkar, travelled *during the touring season through portions of* Rājputānā for the purpose of gathering information and material towards the compilation of complete lists of remains in that province. *A list of remains was prepared in the office of the Honourable* the Agent to the Governor-General for Rājputānā, but it does not profess to be exhaustive. The information having been gathered by officers not well conversant with archæo-

Rajputana.

logical matters, many of the entries require weeding out. It, however, forms an excellent basis to work upon, and I was principally guided by it in planning Mr. Bhāndārkar's tour. Major Bannerman, Political Agent at Kotah, has interested himself in the work, and has already sent me notes, made during recent tours, upon certain places entered in those lists, modifying, correcting, and adding to the information therein given. I propose sending Mr. Bhāndārkar into Rājputānā again during the next touring season to continue his examination of the province. He will travel light and rapidly, confining his attention to the gathering of materials, such as photographs, inscriptions, and notes.

Central India.

67. The compilation of lists of antiquarian remains in Central India has not yet been begun, it not being possible yet for us to take it in hand. A number of lists of inscriptions and other remains, nearly all in manuscript, which were forwarded to this office in Dr. Burgess' time, and which I intended to use when I should have the opportunity, have been sent to the Honourable the Agent to the Governor General in Central India at his request.

XVI. CONTRAVENTION OF STANDING ORDERS.

68. I have but two instances of the contravention of standing orders to report. The first is the case of three old mosques near Halol in the Panch Mahāls. I quote from the report as made to Mr. Marshall by the District Magistrate, Godhra—"During the rains some of the troublesome Godhra-Ghanchi community asked me to allow them to import some stones from the ruins of Champāner for use in a mosque which they are building in Godhra. The Champāner ruins being of great archæological interest, Government have forbidden the removal of any of the building stones. I therefore refused permission, but subsequently on receiving a fresh petition asking for permission to remove certain stones belonging to a ruined mosque in an *Ināmi* village near Halol, I granted permission for the removal of *loose fallen stones* after satisfying myself (1) that the stones were of no archæological or other interest, (2) that the Inamdar had no objection. Armed with this permit the Ganchis proceeded to Halol and destroyed three beautiful and interesting old mosques for which they had *not* received any permission and which were *not* in the limits of the *Ināmi* village. Apparently the leading members of the community were concerned in this outrage. The mosques were disused mosques out in the jungle and no one has complained and no religious feeling has been roused. I have had the case investigated by the Police and have ordered the prosecution of the ringleaders for theft and mischief. The case will soon come on and it has aroused a good deal of interest locally but no excitement."

69. Mr. Marshall has asked me to visit the place, which I intend doing this next cold weather. I have asked the Collector to give stringent orders that the ruins be not touched in the meantime, and that any stones taken away be returned to the spot.

70. When visiting the old temples at Bhāndak, in the Chāndā District of of the Central Provinces, I found that two temples had been interfered with, and, on enquiry, learnt that a rapacious railway contractor, employed on the construction of the new extension from Warora to Balālpur, had carted off a lot of stone from them, but had been stopped in his further depredations by Mr. Burns, Extra Assistant Commissioner, and compelled to restore the pilfered material. I wrote to the Deputy Commissioner, and asked him to issue warnings all along the line of the new extension, which he did.

XVII. TREASURE TROVE.

KHANDESH, Chadwel.

THANA, Mahim.

71. Five finds of treasure trove came under my notice during the year. (1) Sixty-one silver coins were found in the *nālā* of Chadwel in the Pimpalgāon tāluka of Khāndesh. Fifty-nine of these were of the East India Company, of the years 1835 and 1840, while two were Shāh 'Âlam Badshāhi rupees of the East India Company, minted in European style. (2) Eighteen coins were found at Māhim in the Thānā District, near Bombay. They comprised three gold

muhrs of Muhammad bin Tughlak, large size; one of the same Emperor, small size; two gold cup-shaped lotus coins (Hindu) usually called *padmaṭankas*; twelve silver coins of Ala-ud-din Muhammad Shāh; and some fragments of thin silver coins. (3) Found at Dāpoli, in the Ratnāgiri District, were two whole and three fragments of gold coins of Murād III, dated A. H. 982 (A.D. 1574), Ottaman Sultān of Turkey. (4) A hoard of ninety coins were found at [illegible] Shāh Jahān II, and Muhammad Nāsīr-al-din.

RATNAGIRI, Dapoli.

SIND, Larkhana.

72. But the most interesting find of all has been that of a large metal image dug up near Mirpur Khās, in the Thar and Pārkar District of Sind. It was brought to my notice by the Colonization Officer, Jamrāo Canal, Mr. Chatfield, who describes it as a metal statue of a Hindu god, apparently of considerable antiquity. It stands 3 feet 2 inches high, and weighs about a maund. It is made of several metals, brass (or copper) and iron being amongst them. the eyes appear to be silver or lead. The workmanship is fine and the figure is almost intact. The head has four faces, three of them (at the back and sides) being very small, and hardly noticeable in the hair, which is elaborately worked. The arms are half raised. The only injury sustained is that a piece has been knocked out of the back [illegible] who found it. From an examination [illegible] the Deputy Commissioner, I have litt[illegible] with his four heads or faces, and that in his right uplifted hand he held a book, which was, perhaps, a separate piece of metal and is now lost. The image is unique and of great value, and probably dates back to the fifth century or earlier The Deputy Commissioner was of opinion that it should be sent to the Karāchi museum, but I think, rather, that it should be sent to our museum, which is [illegible], and is to be located, as [illegible] chi museum is a Muni[illegible] consisting at present of four carved stones, one carved wood lacquered door post, one small lot of sundry articles, and one hundred and fifty coins. It is never likely to have many additions from the province of Sind, as there are practically no remains of that class which would most largely contribute to a museum's exhibits, such as statuary from Hindu, Jaina, or Buddhist ruins. It would therefore be a pity, I consider, to weaken the main collection of the Presidency by having valuable objects distributed amongst smaller local museums, where they can never hope to [illegible] more than a miscellaneous accumulation [illegible] value. In the central museum these same [illegible] ue, for, in the larger collection, they would [illegible] fill gaps in their chronological or archi[illegible] particular series. Unlike economic [illegible], coins, are not often to be had [illegible] Museum is well started, casts might easily be made and distributed to the local institutions.

SIND, Mirpur Khas.

XVIII. MUSEUMS.

73. The Poona museum, that connected with my office and in my own charge, received the following additions during the year under report: Three old brass images; one set [illegible], on loan [illegible] and the [illegible] from the [illegible] three hundred and eighty-eight silver, six hundred and fifty-five copper, and nineteen leaden coins; four plaster casts of inscription slabs, and two of architectural ornament; two hundred and thirty-three casts of coins; and sixty-one prehistoric stone implements. The casts were made by us in the museum. Those of the coins have been gilded, silvered, and bronzed, and, being set up in glazed frames, are always open to inspection. They save the cabinet specimens from being unduly overhauled out of mere curiosity, and they contain specimens which we do not possess, the originals

Poona.

having passed through my hands for inspection only, or for the production of plates to accompany articles by numismatists. The interchange of casts of rare coins between museums would be very helpful. As our museum is not yet on the Government of India list for distribution of treasure trove, we have not been able to benefit from the several treasure troves which have lately passed through our hands, excepting in the case of a few East India Company's coins, which did not come under the rules, and were sent me, on payment, by the Collector of Bombay. I am in communication with the Mint Master, Bombay, peradventure, I may yet secure some from the rejected remainder that has been passed on to him by the Bombay Branch of the Royal Asiatic Society. I addressed Mr. Marshall upon the subject of our inclusion in the list, and he has informed me that he is addressing Government upon the matter.

Nagpur.

74. The Curator of the Nāgpur Museum reports the addition of three gold coins, eighty-eight silver, thirty-three copper, and three of lead and mixed metal. As the exhibits in this museum, which it was intended to transfer to the Victoria Technical Institute, had not been moved when I was in the Central Provinces on tour, I was not able to assist in the re-arrangement and classifying of the antiquarian objects. It is likely that a great number of sculptures, now at Narsingpur, will be sent to the museum, when more room will be necessary to house them.

Raipur.

75. The additions to the Rāipur Museum consist of two inscription stones from the Tehsildār of Rāipur; five stones from the Sub-divisional officer, Dhamtari; a flexible stone; forty-eight photographs of antiquities in the district from the Superintendent, Archæological Survey; and two pictures from Sambalpur.

Bijapur.

76. The accommodation for the Bijāpur Museum has at last been made ready. The upper floor of the Nagarkhāna, opposite the Gol Gumbaz, has been converted to that purpose, and in all the great arched openings, wooden windows of the pattern of the old ones in the Asār Mahāl, have been inserted. They look very well, and are in keeping with the style of the building. I examined the building recently, and have applied to the Director-General for funds for moving the museum objects, lying in the godowns under the Anand Mahāl, to their new abode. Many of these have disappeared, others have been broken, and the few specimens of statuary that remain will make but a small beginning in the new room. It is proposed to hang the old Asār Mahāl carpets in the museum. It is also proposed to arrange all the old guns, now lying in disorder near the Gagan Mahāl, into a trophy on a platform before the Nagarkhāna. Many years ago I sent in a design for a similar trophy opposite the Gagan Mahāl, but though the project was brought forward once or twice, it was not carried out.

Karachi.

77. At Karāchi there is a Municipal Museum with a very meagre collection of antiquities, and from the very barren nature of the Province in this line, little is likely to be added to the museum from within its own borders. I have mentioned this museum and its contents under 'Treasure Trove'.

Ajmer.

78. A museum is badly wanted for Rājputānā and Central India, and I think no better place could be found for it than Ajmer.* I would most respectfully ask Government to consider the desirability of this. With the help of the political officers of the various states, it ought soon to be filled to overflowing. A permanent home for the thousands of isolated and uncared for objects lying about in these Provinces is much needed. Mr. Bhāndārkar mentions many of these in his report, following.

Jhalrapatan.

79. The Divan of Jhālrāpāṭan has gathered together a few inscription stones which he found when touring in his State, and has, for the present, housed them at his *koṭhi*. He intends, however, to remove them to the Public Library, when that building is ready, where they will be kept as exhibits. But there are also several well-carved images and other sculptures, lying about Harśiśhi Mātā's and other temples at Chandrāvati, which might also be gathered in and preserved with the rest.

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* Since writing the above I am pleased to find that a museum for Ajmer has been begun. The old Tehsil building is being converted to that purpose. I hope it will be a Provincial museum for the whole of Rājputānā

Kotah.

80. Kotāh has no museum, but the State is full of uncared-for sculptures lying about, which might be got together without risk of divorcing them from any particular buildings or historical localities. The buildings themselves have disappeared, and both tradition and history are silent with respect to their sites. At Atru there are cart loads utterly uncared for. At Mukandarrā are to be seen very ancient pillars lying scattered in the jungle. At Āmvām, Rāmgarh, Bilāspur, and Kansuvam are several old interesting images left to the mercy of the elements.

Udaipur.

81. The museum at Udaipur, thanks to the liberality of His Highness the Rānā, is by far the best in Rājputānā, so far as its antiquarian collection goes; and the credit of it is in great measure due to Pandit Gaurishankar Ojha, a zealous student of Indian antiquities. But the collection of sculptures, apart from inscription slabs, might be advantageously added to, especially as Mewār abounds with objects of antiquarian interest. There are two or three very good bust images, amongst them an image which Carllcyle likens to [illegible] the double-shrined temple at Bijolia, w[illegible] museum. There are two capitals of very [illegible] also be brought in. Bādolī, Chitorgarh, and Nagdā abound in sculptures. A collection of coins might be started in connection with this museum.

Khajaraha.

82. At Khājarāhā, in Bundelkhand, described in my last Progress Report, an open-air museum is being formed to contain all the loose images and sculptures already gathered there. For the present it is intended to build a high wall, surrounding a large rectangular space of ground, with an entrance at one end. Built with the wall, and against it, on the inside, all round, is to be a high shelf upon which smaller sculptures may be set. In the centre of the area are two rectangular enclosures, one within the other, formed by low broad walling, upon which images and sculptures will also be placed. The walls are to be so built that eventually a verandah or colonade can be formed against them. Seeing that the sculptures have already had eight hundred years of exposure to the weather, a few more in this open-air museum, until it can be partly covered in, will not hurt them.

Sanchi.

83. A museum building is badly required at Sānchi. Mr. Marshall in his notes on the recent work at the *top* says. "I should like, however, to lay some emphasis on the urgent necessity of erecting a museum to receive the hundreds of valuable sculptures lying about the site. The outlay upon the building need not be great, and the proposal is one, I understand, which alread[illegible] Darbār [illegible] design of the sort of building [illegible] isens' [illegible] take [illegible] ready [illegible] nares and which serves its purpose very well."

Rajkot.
Junagarh.
Dhar.

84. I have no information this year for the museums at Rājkot and Junāgarh, in Kāthiāwād, or that at Dhār in Central India. The first is an old well established institution, properly managed and cared for. The Junāgarh museum has been but lately started, but it has every chance of having a good antiquarian collection, Junāgarh territory being full of remains. Mr. Lele, late Superintendent of Education in the Dhār State, under whose sympathetic care the museum was placed, has, I hear, severed his connection with that State.

XIX. PROGRAMME FOR 1905-1906.

85. Towards the end of the monsoon, I propose running up to Dhār and Māndu to inspect the work in progress there. I [illegible] here the re-erection [illegible] There are some [illegible] ailway, this side of Bhusāval, which were brought to my notice by [illegible], Assistant Collector, last year. I would like to look these up on my return. He states that they are in need of repairs. With the close of the rains I would set out for Begampuri,

some 24 miles to the south-west of Sholāpur. There, upon the river bank, is the tomb of one of Auranzib's daughters, who died while he was making his long five years' halt at Brahmapuri on the other side of the river. I have received a large estimate for repairs to the tomb which I can only check on the spot. Continuing my tour down the Southern Mārāthā Railway from Hoṭgi junction I would look in upon the work in progress at Bijāpur and continue on to Gadag. At Gadag itself, Lakkundi, seven miles to the south-east, an old capital of the Chālukyas, and at Dambal, 13 miles south-east of Gadag, are some of the finest Chālukyan temples in the Dhārwār District. I had intended visiting these last season, but could not find time for doing so. We have already fully surveyed them many years ago, but conservation is badly needed, and the nature of the buildings, with their unfamiliar style of architecture, makes it necessary that I should draw up very detailed and explicit notes for the guidance of the Public Work Officers. There are many other such remains scattered all over the district, many of which must eventually receive attention, but I propose to confine my attention to a few this year, and get regular work started in the district. The Dhārwār District is peculiarly rich in Chālukyan remains, and a glance at the map in my List of Antiquarian Remains in the Bombay Presidency will show nearly two hundred entries upon it. My next place would be Degāmve in the Sampgāon tāluka of the Belgaum District, my attention having been drawn to the necessity of doing something to the fine old temple here by Mr. Jackson, the Collector, some time ago. From here I would proceed to the sea coast in order to visit Sangameśvara in the Ratnāgiri District, for which I have an estimate for repairs to the old temple at that place. Proceeding up the coast, I would visit Revdanda and Korle Fort, where there are old Portuguese remains requiring attention. On arrival in Bombay, the Elephanta Caves would claim my attention as it is proposed to restore several of the disintegrated columns. This would close the first tour of the season.

86. The second tour would be in Gujārāt, Kāthiāwād and Sind. Chāmpanir, Hālol, and Mehmadābād require a visit in connection with conservation work in progress and proposed. I wish also to visit the old temples of Galteśvāra near Thāsra in the Kaira District, and that of Brahmā at Brahmakhed in Mahi Kāntha. The works in progress at Ahmedābād, Sarkhej, and Dholka could then be inspected. The next place to visit is Siddhapur in Baroda territory, north of Ahmedābād, where the work of conservation of the remains of the famous Rudra Mālā should then be in progress; and I have promised to examine the beautiful old temple of the Sun at Mudhera, sixteen miles west of Māisānā railway station, on behalf the Baroda Darbār. His Excellency the Governor of Bombay called my attention to the state of the old temple of Somanātha in Kāthiāwād, and desired that something might be done for it. I have promised to visit it and submit proposals for conservation. From Kāthiāwād I should proceed to Sind, where I have promised to make further experimental excavations at Brāhmanābād in order to decide the question whether the site should be strictly preserved, and the people of the surrounding country prevented from carrying away earth from it for fertilizing their fields. This would close my second tour, and probably the touring season. But there are always unexpected calls which might, to some extent, modify the above programme.

Proposed tour of Assistant Archæological Surveyor.

87. Mr. Bhāndārkar, the Assistant Archæological Surveyor, is at present lent to the Government of Bengal, and is acting for Dr. Bloch, the Archæological Surveyor, who is away on six months' leave. On his return, at the end of November, or beginning of December, he would immediately take the field, and follow up his last year's work of gathering materials for a list of remains in Rājputānā. But, before going into that Province, I would like him to make a hurried visit to Kachh in order to get some very ancient inscriptions we have heard of, and to get photos of some remains there whose conservation it might be necessary to propose to the Darbār. He would then proceed to Bhinmāl and other places in the Sirohi State, and work onwards through the States of Jodhpur, Jaisalmer, Bikāner, Jaipur and Alwar. It is not possible to sketch out his tour in detail, for his movements will be made according to the information he receives of remains in these States. As he will be in postal communication with me, I shall from time to time advise him.

The o.

PART II.

RAJPUTANA

The old temples, on the site of the old city of Chandrâvatī, close to
Jhalrapatan. the present town of Jhālrāpātan, and to the south of
the same, were visited by us in November last, with
of advising the Darbār on their preservation and conservation. Apart
the object more or less modern shrines on the bank of the stream, there is
from some some seven old buildings, the principal one among them being
a group of which has been described by Fergusson as the oldest and
that of Sitaleśvara he knew of. He further stated that this is certainly one of
most beautiful that mens of architecture in India. "It has not the poetry of
the most elegant spec aina octagonal domes, but it approaches very nearly
arrangement of the quare space in the centre, which was covered by the
to them by the large and most exquisitely carved roof known to exist any-
most elegantly designed a evidently borrowed from that of Buddhist vihāras,
where. Its arrangement is style because their interiors were always plastered
and it differs from them in trary, everything is honestly carved in stone."*
and painted; here, on the con

89. I cannot say that the temple gave me quite the same impression, on being somewhat disappointed. But I evidently
, from the plan given by Fergusson,
an uncared for ruin. Its beautiful
herwise
columns, and epaired
by their very of the
with ugly mas to fear
are handed over to some subordinate to
the subsequent couple of days that I
was there were taken up by the same workmen in trying to scrape it off again.
(*Photos. Nos. 2350 and 2351.*)

90. The only original parts of the building are the mouldings, and, perhaps, pillars of the porch or
hall, which is about thirty feet square, and the basement whole roof is new, and
some parts of the lower portion of the shrine walls. The excrescences against
two small additional cells have been formed by building The shrine doorway
the shrine walls, upon either side of the antechamber. The dedicatory block,
reminds one, strongly, of some at the Ajanta caves. On ing a club or sword.
above the doorway, is a two-handed male figure seated holdi esents
This is frequently found over the Sid-
some form of Śiva. It is above the ntains
dheśvara
a *linga*.
temples,
and bases
as *Gadā*
mace or *gadā* as held by Vishnu; it may be a club, but in all the examples
I have seen, always above the shrine door of Śaiva shrines, it looks more like a
sword. Mr. Bhāndārkar, in his last season's tour, came across it again over the
doors of Śaiva shrines. This temple, then, was a Śaiva temple from the begin-
ning. The only two images left on the exterior of the temple are Śaiva, *viz.*,
Mahishāsura-mardanī and Ardhanārī, the last one being in a niche in the
original wall, now hidden from sight behind the masonry of the added cell on
the north side. The temple of Mahākālī, to the north of this temple, was, as
Cunningham rightly surmises, originally a Vaishnava shrine. It was built in
line with the other, of the same size and arrangement, and, in fact, formed a

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* *Indian and Eastern Architecture*, page 149.

pair with it. Its outer hall, if it were ever built, has disappeared. Curiously, two smaller and later shrines, by at least two hundred years, at the back of these, exactly alike, and standing together, were dedicated, one to Śiva and the other to Vishṇu; and, over the door of the Śaiva one, is that same little figure with the sword or club, while Śiva, himself, stands on either side of the door below. On the other, images of Vishṇu flank the doorway, but the dedicatory image above it is broken away. In this shrine, however, is the seat for Vishṇu's image, with Garuda, his vehicle, carved upon the front. It is in this shrine that the image is that Cunningham says had the name of "Jiva" inscribed upon it. There seems to be no doubt of its being the same, as his description is correct, but there is not a trace of letter of any sort about it, and never was, for it is cleanly cut work and could not have weathered away. It is a beautifully cut image of Vishṇu, with four arms, two of which repose Buddha-like in the lap, and the other two were bent upwards, but are broken off. It is headless, just as Cunningham found it. Over the top of a mutilated sculpture, lying at Kālikā Mātā's temple, are represented Brahmā, Vishṇu, and Śiva, Vishṇu being in exactly the same attitude, Brahmā being distinguished by his three faces, and Śiva by the *nāga* in his left hand. The masonry of these small temples was plentifully clamped with iron clamps; but, as with the buildings at Khājarāhā, Māndu, and other places, the corners of the joints have been dug into in order to remove them, probably to convert into arrow heads. This indicates the abandonment and disuse of these shrines for some considerable period.

I. 91. Kālikā Mātā's temple was, as I have said, built as a pair with Sītaleśvara's. It is parallel with that temple, and the centres of both shrines are upon the same line. Cunningham's plan* is wrong, the latter temple is not set back as shown thereon. The plans of both, with their offsets and projections, are almost alike, minor details alone differing. But this one has lost, or never had, the front-pillared hall; the walls in front show that it was intended. The two temples are of about the same age; but if one be older than the other, it is this, whose two square pillars, in front of the antechamber, are of an older type than any in the other temple. Running lengthwise in the shrine, against each of the side walls, is a low bench, upon which, I suppose, images of the *avatāras* of Vishṇu were placed, whilst his own image occuppied the middle of the back wall. Such an arrangement we found in the very old *avatāra* temple at Kadvār in Kāthiāwād. (*Photos. No.* 2348 *and* 2349.)

I. 92. The small Varāha *chhatri*, which probably stood in front of a Vaishṇava temple facing the south, has disappeared, if indeed it was not the entrance porch of it. Its position is forward of Kālikā's temple, and not in line with it as shown on Cunningham's plan. The pedestal, only, of the boar, which he describes, now remains, it having been smashed since his visit.

93. Cunningham is so very inaccurate in his description of these temples, that I doubt whether he ever visited them personally. If he did, it must have been the briefest visit, and his notes were written long afterwards, when his memory did not serve him well. The small temple A on the plan, he says, is a modern one. It certainly is not; it is very old. It has an extension in front, but this is quite distinct from the shrine. The large image, inside against the back wall, had eight arms, not ten, as he states. It is a composite image, representing apparently the four gods Śiva, Vishṇu, Brahmā and Sūrya in combination. The arms are all broken, but the *nāga* of Śiva remains where it was held in an upper hand; the figure is booted with long Persain boots, as is the case with Sūrya only. In front of it stands a *linga* with four images carved upon it, in relief, equidistantly around the cylinder. They probably represent the same deities. There is a collection of such *lingas* in the Indian Museum at Calcutta. There is thus abundant evidence to show that, at Chandrāvatī, Śiva and Vishṇu were at one time impartially worshipped. (*Photo. No.* 2352.)

I. 94. In the town of Jhālrāpāṭan is the great Vaishṇava temple, called the Sāt Saheli, which, at some late period, has been rebuilt. The shrine, with its *śikhara* and the *maṇḍapa*, up to the beams above the pillars, are old work. The

* His plan of the main temple on plate LXXVI, Vol. II, has a scale attached to it which makes the hall or porch 300 feet square instead of 30 feet!

roof of the *mandapa* is modern. It must have been a very fine building at one time, but now whitewash and the jerrybuilder have done their worst. The Jaina temple of Santinātha is also a rebuilding of an *older temple.* The shrine and *śikhara* are old, but the *mandapa* is new, into which a *few old Hindu* figures have been built. (*Photos. Nos. 2354 and 2355.*)

Mau.

95. Fifteen miles to the north-east of Jhālrāpāṭan, but in the Kotāh State, is the small hamlet of Māu. The present village is situated at the foot of the north slope of a low range of hills ... st. At this point there is a ... range, through the depths ... his has been dammed up at some remote period with cyclopean masonry, which has hardened into a mass as firm as the rock ... turned into a long ... h grow thick upon the beetling cliffs, ... palaces of the local ... he first we come to is the mosque, just above the edge of the ravine, having a fine flight of broad steps leading down to the water's edge, upon the south side of the building. It is a substantial-looking stone building, built of red sandstone slabs set in layers and on edge alternately. The building has an enclosed court before it, over the entrance doorway to which is a small pavilion. The mosque has a three-arched façade, and is made up of three bays in depth within. It is in very good order. At some period the masonry has been pointed, the broad bands of chunam overlapping the joints an inch or more.

96. Beyond the mosque, further up the hill-side, standing up above the crags and jungle, are three blocks of the ruins of the palaces. They are thickly overgrown with brush-wood, and are too far gone to have anything done to them save to clear away the jungle in their immediate vicinity once a year. I have sent in to the Political Agent proposals for the petty repairs and general conservation both here and at Chandrāvati. The removal of the whitewash from the hall of the temple of Sitaleśvara, at the latter place, is the most serious item.

Dilwara temples, Abu.

97. A full report upon the work at the Dilwāra temples, at Abu, has already been forwarded to the Secretary to the Government of India in the Home Department (Archæology and Epigraphy) by the Secretary to the Honourable the Agents to the Governor General and Chief Commissioner, in the Public Works Department, Rājputānā and Central India. I shall, therefore, confine myself to a few remarks. Of the three cracked beams to be attended to, one has already been replaced by a new one, upon which the carved ornament of the old has been reproduced very successfully; but on the soffit of the beam a lotus medallion had been carved far more elaborately, and in deeper relief, than any other in the temple. This is to be reduced to the sc ... is the beam in the corridor on ... beams, now supported by clur ... main hall, and the other in the south-west corner of the hall—have not yet been touched. I am very much averse to new beams, with new carving, being put in at all, and I am trying to save the remaining two if it is possible. Unfortunately the Jains do not see these repairs in the same light as we do. They do not hesitate to remove old work to substitute new: the new to them is much ... rated, and even painted, quality ... I understand, to have new beams ..., and shew no anxiety to retain the old. I have recently sent to Major Tilley two alternative methods of treating these, since it is considered the first proposed plan of bolting them through to the roof is not feasible. My first suggestion is, after very carefully removing the cracked beam, to cut an inverted wedge-shaped trough along the length of the beam on the top, sufficiently deep and splayed out to allow of an I section light girder being threaded through the whole length, the space between the web and the sloping sides of the channel being filled with well rammed fine concrete. When the beam is placed again in position there will be

absolutely nothing of the repairs shewing. If a new beam can be placed in position, the old one, though cracked, should be just as easily lifted out and replaced. The alternative suggestion is that, should a new beam become a necessity, the carving on the front of the old beam, which is the most important, should be sawn off as a thin flat veneer, and fixed on to the front of the new beam. The slab would be thicker along the top than at the bottom, in order to allow of a geniculated joint, running the length of the back of the slab, dropping into its counterpart cut upon the face of the new beam, the top of the slab, and the top of the beam, being clamped. This would require fine work in the joining. The soffit of the beam has nothing but a very plain flat lotus medallion upon it, which might be carved on the new beam. Major Tilley has written to say he likes the suggestions and will try to put them into practice.

98. For the corridor cells, I have designed a new door. It is a double-leaved door, like those now in use, framed in wood, with simple carving along the stiles and rails. The three panels, in each leaf, are filled with brass ornamental wire work, such as is made all over Gujarāt, in various pleasing patterns, and which allows a visitor to look through without opening the door. I looked up the makers of this wire-work in Ahmedābād, and got samples and rates. The brass wire is about three-sixteenths of an inch thick. Photograph No. 2503 is taken from my drawing, which is to half scale.

99. In one of the repairs a bluish tinted marble has been used, which asserts itself rather unpleasantly in contrast with the mellow creamy tint of the surrounding work. This is to be removed, after the other more pressing work is finished. With most of the repairs, where new pieces had been carved and let in, it was almost impossible to see the joints or to tell the new from the old. When I visited the temples in 1900-1901, I found that the Jaina community were having repairs done then. The magnificent shell-like translucent pendent of the great dome in Tejahpāla's was badly damaged, and the workmen, principally from Agra, mended it very successfully. (*Photo. No. 2347.*)

CENTRAL PROVINCES AND BERAR.

100. The hill forts of Narnālā and Gāwilgarh were the only two places of interest in Berār that we had hitherto not visited. They are, perhaps, the only places of any archæological interest to the north of the railway line in that Province. Narnālā Fort is situated 42 miles north of Akola Railway Station, upon one of the isolated hills in the Sātpura range. On a very small scale, it is locally used as a hot weather resort, some of the old ruined buildings having been converted into two or three residences of sorts. Indications seem to shew that the hill was occupied by the Hindus before Muhammadan times. But all the objects of interest upon the plateau are of this later period. It is said to contain nearly fourteen miles of ramparts, but the walls are now very much ruined and dilapidated, and are past repair. All that can be done to them is to keep them free of vegetation; and this, alone, owing to their extent, will involve a considerable annual expenditure.

Narnala Fort.

I. 101. The best piece of work upon the hill is the Mahākāli Gateway, but why it should be so called is not very clear. There is nothing Hindu about it, nor is there any shrine near by; but, within one of the galleries, up in the west wing of the gateway—the gateway faces the south—there is a heap of rough stones, some of which have been daubed with red *sendūr* and oil, and are known locally as "Rājā Ilāl." Where Mahākāli comes in, it is not easy to see. The gateway is wholly Muhammadan, and is a fine specimen of decorated architecture. It consists of the great entrance archway, 19 feet from the ground to the apex of the arch, and 10 feet 6 inches wide. The whole height of the gateway is 37 feet 3 inches. Above the lower arch ring is a second, with an inscription in Persian between them. Above this again are several horizontal courses, one being corbelled forward, forming, with their vertical jambs or pilasters, a recessed frame work round the archway. Over these, again, is a very large inscription, stretching across the gateway, and surmounted by a line of ornamental *kanguras*

: . . galleries and
·ature of all
. are beautifully wrought, being supported by corbels or brackets below, and having deep cornices and eaves' boards protecting them above. A couple of little pillars and corresponding pilasters, with panels of perforated screen work between, add to the general pleasing effect. As a fortress gateway, intended to withstand assaults, the structure is weak in the extreme; it is ornamental rather than useful. The back or north side is in rather a ruinous state, some guard-rooms on either side of the entrance having collapsed.

102. The upper and larger inscription gives the date A. H. 892* (A.D. 1487) "on the date of the victory." It contains the Kalimah or Confession of Faith, calls down blessings upon Muhammad, the Prophet, and the favoured angels, and invokes mercy upon the legitimate Khalifas, that is, those accepted by the Sunnis. What victory is commemorated the inscription does not say, ... nt, it is likely the gateway would have been . Out in front of it, a quadrangle has been ... by guard-rooms, with another plain gateway leading into the courtyard; but the workmanship of these additions is rough and coarse, and it has been built up against the gateway on both sides, covering up much of its work I have proposed that a portion of these guard-rooms be removed, so as to open out the full gateway to view, as it was originally.

103. T... nūr gate. I ... kāli gate. I ... think it pre-Muhammadan, but whether Gond or not, I cannot say. It is flanked by walls and bastions built of clyclopean masonry, some of the great blocks being over 6 feet long. These are laid upon one another with very fine joints, and their surfaces are cleanly dressed. Some of the *kanguras* or merlins of the battlementing are of single stones, one, that was measured, being 4 feet 5 inches high by 3 feet 7 inches broad. A curtain wall of this same heavy masonry projects upon the outer side of the gateway, and thus screens and protects it from below. Carved on the front of the gateway, above the arch, are two lions, one on either side, facing inwards, just as we find them upon the gateways of the old Gond fort of Chāndā.

104. Upon the hill, close beside the Ambar Khānā, now converted into a residence, is a very neat and substantial little mosque. It is similar in style to those on Gāwilgarh, and is in fairly good condition. The other buildings are of little account. Besides them, there are many tanks, some lined with masonry. On the north side of the hill are traces of old brick foundations. At a spot along the hill, a short distance to the east of the Ambar Khānā, lies a great iron gun, built of rods and rings, in the fagot system so universal in the Dakhan three hundred ... which records that it was made ... one Atalubeg in A. H. 1091 (A.I ...

105. Further along the Sātpura range, about twenty-two miles in a straight line to the north-east, as the crow flies, is the

Gawilgarh.

Hill Fortress of Gāwilgarh. It is built upon a spur which juts out from the main range, from which it is almost detached, about three miles to the south-east of the hill sanitarium of Chikaldā. The general lines of the fort wall, which follow the natural hill scarp all the way around, are now in complete ruin, and, like Narnālā, are past repair, and can only be kept free of destructive shrubs and trees. The chief object among the remains upon the hill is the ruin of the great masjid, which stands upon the highest point towards the south side of the plateau. It is now a perfect wreck, and beyond all repair, except at very great cost. It is doubtful whether it is worth this, and, moreover, the whole of the back wall, which contained the *mehrābs* and buttresses, has fallen away, and any rebuilding could not even pretend to follow the lines of the

* Deciphered by Dr. Ross, Hon. Epigraphist to Government. The Berār Gazetteer, p. 115 n., gives the date as A.D. 1490.

original, as all trace of the pattern of its *mehrābs* and buttresses is lost. It is doubtful whether the shattered and weakened walls would bear any additions without the risk of more of them falling, or having to be rebuilt for safety sake. The masonry is poor, being built for the most part of well-faced thin blocks set upon end, with a backing of roughest rouble. The beautiful masonry which is seen on the face is but a fraud, for it takes hardly any bearing whatever, that being left to the rubble cores. Since the original back wall fell, carrying with it some part of the roof, another wall has been built, to make the place serviceable, within the other, cutting off one row of bays along the back; but this, too, save a very small fragment, has fallen. It was originally, no doubt a very imposing edifice, and at present it is very conspicuous, being seen as far away as Elichpur, some sixteen miles distant to the south-east. It has seven arches in its façade, and was three bays deep from front to back. All along, above the arches, runs an overhanging cornice of simple design, three-fourths of which has been destroyed. Each end of the façade is flanked by a projecting square pier; but these, instead of being surmounted by *minārs* as elsewhere, carry, above the roof, most elegant little square canopies or *chhatris* with deep cornices, rich brackets, and perforated *jāli* or screen work in each of their four sides. The *chhatri* from the south pier is missing; that on the north remains, but is damaged. A flight of steps descends from the mosque to the great square courtyard before it, the paving of which is now nearly all up. A high wall, with niches at intervals, encloses the courtyard, having a great gateway on the east, and smaller entrances on the north and south. From the great eastern gateway a deep flight of steps leads down to the ground without; but, at some later period, a tomb has been built before this, which, with its flanking walls, encloses an area before the steps and prevents access to this entrance, save through the tomb. A small amount of blue tiling has been used on the face of the mosque.

II. 106. There is a small substantially built mosque, standing on the edge of a large tank, called the Chhotā Masjid, a short distance to the north-west of the Great Mosque. It is of the same style and construction as that, but it has no *chhatris* over the flanking piers of the façade. Save for these piers, the building is in good condition. They are rather damaged; and, to set them right again, they would have to be dismantled to within five feet of the ground and be rebuilt; but it is doubtful whether the building is worth this. At some remote period it has been whitewashed within, and is now covered with the scribbling of visitors.

I. 107. Four or five hundred yards to the east of this mosque is a ruined bastion, upon which lies a big iron gun. It had been mounted, like those at Bijāpur and elsewhere, upon Y supports, turning upon a central pivot, the hole for which may be seen in the platform. There is also the ruin of the recoil wall at the back. There is another big iron gun, rather longer than this one, 25 feet long, lying a short distance to the south-east of the Great Mosque. A curious thing about this last is that it seems to have two vent holes about five feet apart, one being, as usual, near the end of the breech. I have recommended that these guns be simply mounted upon masonry platforms. There are two or three others on the hill, but these two are the principal ones.

I. 108. But the most interesting thing upon Gāvilgarh is the gateway called the Barā Darawāzā. The fort is really built upon two plateaux, the greater being further away, the lesser being between it and the ridge connecting it with the main range. Between the two is a ravine, into which one must descend when passing from the outer to the inner fortifications. The Barā Darawāzā is the main gateway to the latter, and is the first encountered when ascending from the ravine. The pathway, passing through this, turns abruptly to the left, and ascends by a rugged rocky way to the larger inner gateway at the crest of the cliffs. This Barā Darawāzā, and perhaps the upper one, are unmistakeably Hindu work, or, at least, work carried out upon Hindu lines. The interest of the gate, which is otherwise very plain and simple, centres in a group of sculptured symbols on the face above the archway. The carving is minutely and carefully done, but has weathered a good deal in parts. In the centre, right above the apex of the arch, rises a palm tree with its bunches of hanging fruit, apparently dates, and broad feathery leaves spread out on either side. Upon each side of this, below, looking inwards, is a lion *passant* with a little elephant

under each paw. Above the lion, on each side, is a double-headed spread eagle, each beak holding a small elephant. This is, undoubtedly, the fabulous bird *gandabherunda* as known in the Kanarese country, where it is found raised upon the top of lofty columns to scare away wild elephants from the crops. It is also found, exactly in this form, upon the small Vijayanagar gold coins of the 15th and 16th centuries.* Between the lions' heads and the tree are other small objects which have been rendered rather indistinct through weathering.

109. There is an inscription upon the hill,† on the south-west or Pir Patha gate, which tells us that Ulugh Imād-ul-Mulk rebuilt, with the old stones, the Jāmi' Masjid, by, or above, the tank, in the reign of Mahmud Shāh Bahmani, in the year H. 893 (A.D. 1488). There is very little doubt that this refers to the rebuilding of the back wall of the Great Mosque, and it is possible that the tomb in front of the same is his own last resting place. Ferishta tells us that "Fathu-'llah Imād-ul-Mulk was of the stock of the infidels of Vijayanagar. He was captured in his childhood by the Musalmans, and was enrolled among the slaves of the Khān-i-Jahān, Commander-in-Chief in Berār. As he grew to manhood he showed himself to be upright and able, and was honoured with the ... On his master's death he was enrolled among ... in the reign of Sultān Muhammad Shāh ... of the Khājā-i-Jahān (Mahmud) Gawan, the title of Imad-ul-Mulk, and was appointed Commander-in-Chief in Berār. In the year H 892 he placed the collar of royalty around his neck, and caused the *khutba* to be recited in his own name in Berār." His Vijayanagar origin, and the Vijayanagar symbols on the Barā Darwāzā, seem to leave little doubt but that he built the gateway and adorned it with the armorial bearings of his family. My notes upon the conservation measures necessary at Gāwilgarh and Narnālā have been sent on to the Commissioner. (*Photos. Nos. 2318—2320*)

110. At the village of Bhatālā in the Chāndā District, twelve miles by road ... there is a very old and ... neglected and is practically in disuse. ... to the west of the village. The building, as it stands, consi... out before it, the foundation courses have ... but the temple has never been finished. ... large ima... one which is ... Mahākāli ... Lying out in front of ... These images, together with the ... temple ... Within the shrine four square columns help ..., can be seen through an opening in the latter, ... these and form an upper chamber. There is also an upper chamber above the antechamber. These were not for use, but were only constructive expedients to lighten the mass of masonry above. The tower of the temple, which, like the walls, was to have been very simple in its character, was only carried up a few courses above the walls, and the work was there abandoned. The pillars, in the entrance of the antechamber, are in couples for additional strength, the inner ones being fully sculptured in the style of later cave work, with the favourite waterpot and foliage ornament. The outer pillars are left in block, but would have been slightly different in design to the inner ones. There is another temple at Bhatālā, in the front and sides of which are built a lot of images, but it is not of much account. (*Photos. Nos. 2321—2324.*)

Bhatala.

111. There is, at the village of Neri, five miles from Chimur, in the north of the Chāndā District, a mediæval temple, which is in rather a bad state of repair. It consists of shrine, antechamber, and hall with three porches. The shrine walls, and the tower, as far

Neri.

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* See Ind. Ant., Vol. XX, p 308.

† Brought to my notice by Major W. Haig, First Assistant Resident at Hyderabad, who also supplied me with information about Fathu-'llah Imād-ul-Mulk.

as it goes, is exceedingly plain. The tower seems to have been originally left unfinished, and at some subsequent time it has been finished off with brickwork. But this is now broken down and ruined. The building is not of sufficient interest to have much done to it in the way of repairs. The pillars of the hall are moulded in the style of 12th and 13th century work; and the outside of the dwarf wall, around the hall, is decorated with little pilasters and niches with images alternately. It was dedicated to Mahādeva, whose *linga* is in the shrine. Eight of the beams in the hall are cracked, some badly, and will need supporting. The north-west corner of the basement of the shrine walls, outside, has collapsed, but the masonry above does not seem to have been affected by it. It has been caused by the undermining action of the water of the tank when the latter is full. This will need to be attended to. The roof requires to be rendered water-tight. (*Photos. Nos. 2325 and 2326.*)

Bhandak.

112. I have mentioned the remains at Bhāndak, between Warora and Chāndā, in my Progress Report for 1892-93, and General Cunningham has described them at length in his report, Volume IX, so that it is useless repeating further descriptions here. A good deal will need to be done in the way of minor measures of conservation. I have already given the Assistant Engineer at Chāndā my notes upon the remains in the Chāndā District, explaining what should be done in each case, in order that he might begin to draw up estimates for the work. There are several images about Bhāndak which ought certainly to be sent to the Nāgpur museum. There is a fine large image of Sesha placed against the wall of the Police Station. When I was last at Bhāndak it was lying on the ground near the very old temple known as the Tākā Talāo temple. In whitewashing the walls of the Police Station the men have wantonly dabbed the image in several places. A very interesting image is one of the skeleton goddess Mahākālī, which is lying at the old ruined temple of Chandika Devī, and which is represented with three heads. This is a most unusual representation. I do not remember to have seen it before. (*Photos. Nos. 2327—2331.*)

C. Chanda.

I. 113. In Chāndā itself are the Gond tombs, in an enclosure in the south-east corner of the city, near the temple of Achaleśvara. They are eight in number, of different sizes, and different plans, the largest, alone, having any pretence to architectural elegance. It is a pleasing looking building, in the Muhammadan style, which would have been much improved had the eight *chhatris* or pavilions upon the roof been rather smaller than what they are. In the middle of each tomb is a high pedestal or altar, the top of which is formed like a box with a domed lid, with a little arched opening upon one side. These may have held the ashes after cremation, or possibly a light. The buildings are in a fairly good state of preservation. A few minor repairs are necessary here, together with the expulsion of the bats. I have made notes of what I think should be done.

I. 114. When I met Sir Frederick Lely, the late Chief Commissioner, at Amrāoti, in February last, he called my attention to the walls and gates of Chāndā, and thought that, as they were so perfect, they ought to be maintained in good repair as examples of Gond fortifications. I think so too. After mending a few breaches, very little will be required to keep them permanently in good order.

115. Placed in the Police Thānā, in the town, for safety, is a large slab of white marble or limestone bearing a number of sculptures in relief, in compartments. In the middle is Rāvaṇa, while on either side are Mahishāsura-Mardanī, Gaṇapati, Hanumān, Śiva, the fish *avatāra*, the tortoise *avatāra*, Garuḍa, and others. The slab is about 5 feet by 3 feet 6 inches, and 9 inches thick. The work is comparatively modern, but executed with care. This should be sent to the Nāgpur museum.

II. 116. Close beside the Police Thānā, upon the east, is a little unfinished temple—a comparatively modern structure—but built after the fashion of the older decorated mediæval shrines, and upon a star-shaped plan. It is covered with sculpture, very modern in style, the work around the entrance doorway of the shrine reminding one very much of the work upon the unfinished tomb at

Pathāri, Central India, photographed by us in 1894. The architect has here missed [illegible] tame co [illegible] t and been b [illegible] have Bhonsle, who died in 1853. The present Police Thānā, and Municipal Office beside it, were part of his palace; and it is very likely the carved slab is of his time also.

117. The temple of Achaleśvara and others, outside the east gate of the town, are of little interest; they are very modern. In front of that of Achaleśvara is a little shrine facing it, with a porch in front. Standing in the porch, and passing up through the roof, is an old decayed wooden *stambha* or pillar. It would seem to have been here before the shrine, the porch of the latter having been built around it. Of the crowning member nothing is left [illegible] latter rises from the top of the pillar, [illegible] with something upon its head much like [illegible] Arms. It supported something, as is shown by the tenon rising from the top These pillars, in both wood and stone, are favourite additions to Vaishṇava temples in this part of the country, and are usually decorated up the shafts with little Vaishṇava images. We came across some [illegible] at Achaleśvara, is the stump of [illegible] that shrine, with the remains of [illegible] It is strange that we find this in front of a Śaiva temple; truly the common folk of the country know not what they worship.

118. A little distance beyond the south gate of the town are the Lālpeth monoliths, some twelve colossal stone images lying upon the ground. They are coarsely carved, but for what purpose it is difficult to say. A temple once existed, or was intended to be built, on the spot, for the *linga* has been placed in position upon a high mass of masonry, with a great *nandi* sitting out before it. From [illegible] judge that of the floor, and hence glean some [illegible] which must have been intended to be very larg [illegible] too large to have been used in any way as part of the temple, and were probably due to the whim of some person. The largest amongst them is a female figure, the slab measuring 26 ft. 6 in. long by 18 ft. 2 in. wide, which looks as if it were intended for the female counterpart of the demon king Rāvana, or one of his female relatives. It has ten heads, ten arms, and ten legs, and each head has a central eye in the forehead. The other images are Bhairava (nude), Gaṅeśa, Mahishāsura-Mardanī, Garuḍa with wings expanded, and a *Śanka*, or conch shell, above his left shoulder, Hanumān, the fish *avatāra*, the tortoise *avatāra*, a colossal snake stone, and that same seated image of Siva with the club or sword which we find sometimes upon the dedicatory block over the shrine doorways of Śaiva temples. In photograph No. 2334 is seen the state of the wire fencing alluded to in the first part of this report in paragraph 47.

119. Lying in the garden of the Middle School at Chāndā are a number of old images, said to have been brought here from Bhāndak by a former schoolmaster. I have made a list of these, and have noted some six of them which should be sent to the Nāgpur museum. (*Photos. Nos. 2332—2336.*)

Markanda

120. The group of old temples at Mārkanda, thirty-seven miles east of Chāndā, upon the banks of the Vaingangā river, has been described by the late General Sir Alexander Cunningham in Volume IX of his reports. The main temple is in a very dilapidated condition now, a great deal more of the tower having fallen since his time. It is likely, though, that most of the fallen material is still on the spot and might be re-built, but it is hopeless to expect to get this done excepting by experts in temple building, such as we have at present employed at Chitorgarh and Khājarāhā. It is work altogether beyond the capacity of our Public Works Department subordinates, who hardly know the top from the bottom of a carved stone from one of these buildings. In the meantime, I think it safest to leave the building as it is, until we can get some of the men from Chitorgarh, when that work is finished, or from Khājarāhā. But the group

should be placed on the list of Protected Monuments, and stringent instructions given to the local authorities to prevent any interference with the place, or the removal of a single stone. That the fallen material be not disturbed is very important, for, when the proper workmen are put on, they will know, from the position of a stone upon the ground, the part and face of the building from which it has fallen, and this will save a very great deal of trouble in sorting the material for re-building. (*Photos. Nos. 2337—2344.*)

121. The only way that I can see, to carry out the repairs to these fine old sculptured temples properly, is for the Government of India to make a selection of a dozen or more men, such as are now working upon the tower at Chitorgarh and the temples at Khājarāhā, who are used to this kind of work, and to take them on into Government service regularly, putting them under the orders of the Director-General. One or two good overseers, from the same class, who understand something of plans, would also be necessary. There is such a man now at Chitorgarh. They might be sent from place to place, where such work as this is necessary. As it would be impossible for the local Archæological Officer to be constantly on the spot to superintend all details, collect material, implements, and labour, it would perhaps be better for the men to be placed, for the time being, under the local Executive Engineer, the Archæological Officer confining himself to occasional visits of inspection. We would thus have the same men constantly upon the same class of work, and we should not be entrusting it, as at present, to the prentice hands of a fresh lot of inexperienced men at each place. It cannot be expected, of course, that Public Works Department subordinates should have any knowledge of such work, for it does not come into their usual line of work.

Mansar.

122. Fifteen miles north of Kamptee, upon the Nāgpur-Jabalpur road, is the village of Mansar. It is here that the road branches off to Rāmṭek. Upon the east of the village is a large tank, extending for about a mile east and west, but at present holding water in the west end only, which is thickly covered with water plants. It is an artificial piece of water, formed partly by a chain of low hills running along its south margin, and partly by an old earthen dam connecting them, towards the village end. The ground along the slopes of these low hills, by the margin of the lake, upon its south side, is strewn with brick bats, while, here and there, the foundations of brick walls crop up through the surface. In some places the villagers have dug out these walls, so as to use the bricks for building their huts. At the eastern end of this low range is a piece of high level ground, near the south-east corner of the tank, upon which is a great mound, the lower part of which, at least, seems to be composed of solid brick-work. It has all the appearance of the stump of an old ruined Buddhist *stūpa*. About the base of the mound are the open foundations from which the bricks of some great broad walls have been dug out. The walls seem to have belonged to some large massive buildings. The bricks measure 17½ in. by 9½ in. by 3 in. They are rather roughly made, and cannot compare with those of the old temples at Śirpur, described in my last report. They have been cemented with mud, the joints not being particularly fine.

123. The area covered with these brick foundations is too small for a town or civil settlement, but large enough for a religious colony. There is not a scrap of chiselled stone or image to be seen, and thus it would appear to belong to a time anterior to the period when stone and brick were used in combination such as at Śirpur. Lying above the east end of the dam, but beyond the brick covered area, upon the hill side beneath the crags, are three fragments of a female image which, though mutilated, looks more like a Buddhist *devī* than a Hindu deity. The head is in one piece, the trunk, with full breasts, in another, and a portion of the legs, clothed in drapery, in a third. The features are worn away, but the hair is done up high above the head, as if padded. The body appears to have been uncovered, and a necklace hangs around the neck. It had but two arms, both of which are now broken off.

124. This site will probably be worth examining more carefully. I have asked the Deputy Commissioner to preserve it in the meantime, and stop any further digging for bricks. Parts of the hill side, where the brick debris is,

is terraced in places, with deep retaining walls on the lower sides, built of huge boulders of rock. These seem to have been intended as sites for buildings. The edge of the tank, all along this side, is built up in the same way, with great blocks.

125. Conspicuously perched upon the western and highest point of the hill, overlooking the town of Rāmṭek, and seen from miles around, owing to its resplendent glare of whitewash, is a group of temples of some considerable sanctity and importance in the eyes of Hindus. They are contained within an inner courtyard, which is approached through an outer, both defended by high walls and massive gates. The European is permitted, on sufferance, to approach this holy of holies as far as the lower step of the inner gate, where he is met by a fat Brāhman, with an oleaginous smile, who politely informs him he may go no further. Since the bottom of the flight of steps is far below the level of the gateway above, one cannot even look over them and through the gateway, so that there is nothing gained by going so far. I could only glean a little information, through my clerk, of the interior Everything is so encrusted with whitewash, it being inches thick in some cases, that it is almost impossible to say whether the buildings are very old or not. I believe, though, that there is a nucleus of old work, around, and upon which, much new building has been raised. All the spires, rising above the walls, appear to be comparatively modern.

Ramtek.

126. Further along the top of the hill, between these temples and the bungalow, is a little ruin that has been quite overlooked, and yet it is by far the oldest thing here. It consists of a portion of the porch of the *mandapa* of a temple, and a life-sized image of Vishnu, in his Vāmana *avatāra* attitude, standing on the spot where it stood in the shrine, when the latter was intact around it. This image, which is just a counterpart of that in the Bādāmi caves, as illustrated in Dr. Burgess' first report* is locally called the "Two Sisters", notwithstanding the fact that the two figures, the main one and a smaller one below, are both obviously male. The Tehsildār brought a Brāhman with him who, he said, knew all about the temples, and would give me any information I needed. He, tòo, called this image the "Two Sisters", and thought I was romancing when I told him what it was. Truely the Brāhmans and *pujāris* about these temples are a contemptibly ignorant lot, and so I have ever found them. They know little of the mythology of their own religion, and cannot tell one image from another, except in the case of Ganapati, with his elephant head. They swarm at all these religious centres, infest the temples, and prey upon the credulous and unsuspecting pilgrim. Their god is their belly, and their colossal ignorance is only equalled by their insufferable conceit.

127. This little ruin is worth being put on the list of Protected Monuments, and a little attention will help to prolong its existence for many more years. The work is very old, probably dating back to the sixth or seventh cent
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BOMBAY PRESIDENCY.

128. The following note on the work of the restoration of the great cornice of the Gol Gumbaz, at Bijāpur, has been supplied to me by Mr. R. M. MacFarlane, Executive Engineer. The officer immediately in charge of the who is carry-
nices consist of
the building at
n is about $11\frac{1}{2}$

Restoration of the Cornice of the Gol Gumbaz, Bijapur.

* Imperial Series, Volume I, pl. XXXI.

feet from the face of the wall. In many places, especially on the three faces, east, south, and west, the brackets have broken, bringing down with them the cornice above. As the only prominent feature of the walls are these great deep overhanging cornices, it is decided to restore the same to their former condition; for the present, only the front (south) side is being taken in hand.

129. "The stone used for the whole building and for the cornices is the local trap. This stone cannot be had quite free from cracks and veins, and that is one of the reasons why the old cornices have given way. It is therefore decided not to use this stone in restoring the cornices, which, besides, cannot be had in sufficiently long lengths. Guledgud white sandstone was suggested for use by Mr. Begg, Consulting Architect to Government, as it can be had in any length; but, as the colour would not be in keeping with the general appearance of the building, the suggestion was not approved of by Government. Blue or salt-stone from Kurla, near Bombay, was afterwards proposed and obtained for trial. Stones sufficiently long (8 to 10 feet) could be obtained from that place, but it was found that this stone, too, contained a number of cracks and veins, and was too soft for the kind of work to be done. The cost of quarrying and carriage was also prohibitive. This stone was, therefore, abandoned, and attempts were made to obtain the stone free from all defects, and nearer home. Such stone was eventually procured in the waste lands of the villages of Angar and Mohol in the Sholāpur District. The stone is cut out of huge boulders, found embedded in soft murum, a few feet below the ground surface. The cost of the stone roughly squared and delivered on the railway stations of Mohol or Angar, is from Rs. 1-8-0 to Rs. 2-0-0 per cubic foot, according to its size. The stone is rather hard to dress, but is quite homogeneous in structure, is free from cracks and other defects, and gives a clear ringing sound.

130. "The usual kind of scaffolding, *viz.*, two rows of wooden spars, tied together vertically and horizontally by means of ropes, would have been very expensive, and almost impracticable for this kind of work. The face of the wall has no openings or projections to give stability to such scaffolding; and, besides, the hoisting of such heavy stones for the brackets to heights of 90 feet would have been a rather difficult process. A design for a steel girder cradle, suspended from a number of steel girders fixed at one end in the arched gallery above the cornices, was therefore made. All the parts were carefully worked out and it received the approval of Government. The workmen were, at first, rather afraid to work on this scaffolding, but gradually they became used to it, and have got full confidence now in its reliability, and every one now declares it to be the best method that could have been devised. The stones are lifted by means of a differential pully fixed to a cross girder, placed over the uppermost girders. The weight of the largest stone is about 26 cwts., and four coolies can hoist it up easily.

131. "The brackets below the slabs are $7\frac{1}{2}$ feet in height, and consist of four courses of different heights. Each stone tails from $4\frac{1}{2}$ to $1\frac{1}{2}$ feet into the solid masonry of the wall. The brackets are broken almost flush with the wall, and to renew the same, the broken tails are required to be removed. This is found to be very troublesome and expensive, inasmuch as the tails are firmly fixed, and are, in many cases, wider than the dressed portion outside, and the opening is only about one foot in width. Every endeavour is made to copy the old designs faithfully both as to shape, size, and workmanship."

The Shaking Minarets of Ahmedabad.

132. The minarets of the Jāmi' Masjid at Ahmedābād, before they were thrown down by the earthquake of 1819, were known as "the shaking minarets of Ahmedābād". The following extract from Grindlay's *Scenery and Costumes and Architecture of Western India* refers to them: "But the most remarkable circumstance attached to this building is the vibration which is produced in the minarets or towers, rising from the centre of the building, by a slight exertion of force at the arch in the upper gallery. Many theories have been suggested to account for this, but they all fail in affording a satisfactory explanation of this architectural phenomenon; which is still further involved in doubt by the circumstance of one minaret partaking of the motion of the other, although there is no perceptible agitation of the part connecting the two on the roof of the building." Colonel Monier-

Williams, then Surveyor-General, gives, in his journal, the results of his personal observations on the subject: "31st May, 1809. We found, on examination to-day, that the minarets of the Jumma Musjid shook *just as much, or even more, than* any of the others, and that one communicated the motion to the other fully to as great a degree as those of the Beebee Sahib's. Indeed, we tried the experiment upon every perfect pair of stone minarets within and about the town, [illegible] that one [illegible] to be [illegible] *erraced* [illegible] shaking them; but I was not sensible of the smallest motion or agitation whatever in the building under me."

[illegible] hundred years [illegible] was called to [illegible] sed the same peculiarity. I ascended to the topmost balcony of one, while two or three men ascended the other. Putting their hands together against their minaret, they began to throw their weight against it. For a few seconds I felt nothing on mine; but, as I was about to put the thing down to imagination, it began to swing with a soft, noiseless, and resilient motion, which gradually increased, until I was, perforce, obliged to call out to them to stop it.

HENRY COUSENS,
Superintendent, Archæological Survey,
Bombay Circle.

Poona, 18th July 1905.

GOVERNMENT OF BOMBAY.

GENERAL DEPARTMENT.

ARCHÆOLOGY.

PROGRESS REPORT

OF THE

ARCHÆOLOGICAL SURVEY OF INDIA, WESTERN CIRCLE,

FOR THE YEAR ENDING 31ST MARCH 1910.

PART I.

I.—OFFICE ROUTINE.

Personnel.

This will be my last Progress Report, as I shall retire from the public service from the 13th of September next. It will be 35 years, all but 3 months, since I first joined the Archæological Survey under Dr. Burgess, and I am the last of that party. Before leaving, I must put on record my full satisfaction with the work of Mr. Nārāyan Mahādev Tātake, my head clerk, whose uniform application and industry have been praiseworthy. The rest of the establishment are more or less new hands, and it is hardly possible to say much as yet regarding their work more than that they are steady and diligent. They were all most useful to me in my excavation work in Sind, readily taking up the function of overseers in charge of the gangs of coolies employed. Mr. Nārāyan Wāman Kittur, my second clerk and typist, promises well; he is rapid and accurate in his work.

Work at Head-quarters.

2. *During the monsoon recess of 1909 the usual work at head-quarters occupied us. I have already, in previous reports, specified the nature of our varied duties during that period of the year. We are always most fully occupied and never seem able to* do all we would wish to for want of time.

II.—THE YEAR'S WORK.

BIJAPUR, Aihole.

3. On the 1st of April, 1909, I [illegible] head-quarters, Poona, on my way through [illegible] the Bijāpur district, [illegible] During season was spent, partly at Bijāpur, where I had to consult the Public Works Department about *difficulties which had* arisen regarding work in progress at the Ibrāhim Rauza and the Asār Mahāl, and partly amongst the very old temples at Aihole, making notes with the Public Works Department Sub-divisional *Officer for their conservation and repair.* Another visit to Bijāpur was necessitated in July.

Kanheri Caves.

4. In November I was asked to conduct the Viceregal party over the old buildings of Ahmedābād and Bijāpur and the caves of Elephanta. This obliged us to defer starting on our regular tour until late in the month, when I proceeded to the Kanheri Caves in company with the Collector of Ṭhānā, in order to arrange on the spot, with the proprietor, Mr. Chhabildās Lallubhāi, for their future conservation and maintenance.

5. Returning to Bijāpur, we turned our steps towards the very old town of Paṭṭadakal, six miles west of Aihoḷe, and, like that place, full of ancient temples of the early Chalukyan period. Notes were here made for the conservation and repair of the temples, which are mostly in ruins.

Pattadakal.

6. Bādāmī next claimed our attention for the same reason, and from there we continued our tour into the Dhārwār district in order to examine, with a view to conservation, old temples at Gadag, Hāveri, Bankāpur and Unkaḷ.

Badami, Gadag, Haveri, Bankapur, Unkal.

7. In the Belgaum district we visited the temples at Belgaum itself and at the Gokāk Falls. Between the Falls and Dhupdāl railway station are the Konnur dolmens. This brought us up to the Christmas holidays, and advantage was taken of these to send our kit on ahead to Mīrpūr-Khās in Sind.

Belgaum, Gokak Falls, Konnur.

8. Almost as soon as I had arrived at Mīrpūr-Khās, I was called away to Central India to go over the conservation works at Māṇḍu with Major Blakeway, Secretary to the Honourable the Agent to the Governor-General in Central India, so that I did not get properly to work on the excavation of the *stūpa* at Mīrpūr-Khās until the 2nd February.

Mandu.

9. Excavation work on the Buddhist *stūpa* at Mīrpūr-Khās occupied us until the 23rd of March. An account of this work and its results will be found in Part II of this report.

Mirpur-Khas.

10. Our next move was to Tando Muhammad Khān, near which place stand the remains of another, but rather smaller, *stūpa*. It is situated close to the Fuleli canal and railway, about 6 miles to the north-west of the town. Another two miles in the same direction, on the top of the hill, are the remains of what was probably another, where carved and decorated bricks have been found. It was too late in the season to attempt excavation here. It is reserved for next season.

Tando Muhammad Khan.

11. Another place that we visited was Jherrick on the Indus, where, upon a hill three and a half miles to the south, on the Taṭṭā road, are the remains of a Buddhist *stūpa*, which was dug into some fifty-seven years ago by a Mr. Cole. Carved bricks from this are in the Museum of the Bombay Branch of the Royal Asiatic Society.

Jherrick.

12. From Jherrick I went to Karāchi to get photos of the bronze image of Brahmā at the Museum, which was discovered some years ago near Mīrpūr-Khās, and also to see whether there were any objects in the collection from Buddhist sources.

Karachi.

13. On our way back to Head-quarters I visited Ābū to advise upon some necessary conservation work at the Achaleśvara temples; and a committee meeting of the Rājputānā Museum, at Ajmer, took me there for a day or two.

Abu, Ajmer.

14. On the 28th April I met the Director-General of Archæology in Bombay, who was on his way to Europe on leave.

Superintendent's Diary.

1909.

April	4th to 9th	Visited Bijāpur.
	10th to 14th	On the way to Aihoḷe.
	15th to 25th	Halt at Aihoḷe.
	26th to 28th	Returned to Head-quarters, Poona.
	29th to July 17th	At Head-quarters.
July	18th to 19th	Visit to Bijāpur.
	20th to Nov. 9th	At Head-quarters.

November 10th to 13th . Visit to Ahmedābād to attend upon the Viceregal party.
14th to 16th . At Head-quarters.
17th to 18th . Visit to Elephanta Caves to attend upon the Viceregal party.
19th to 22nd . Visit to Bijāpur for the same purpose.
23rd ... At the Kanheri Caves with the Collector and proprietor.
25th ... Returned to Bijāpur.
26th to 1st Halt at Bijāpur.
December.
December 2nd ... Proceeded to Bādāmi *en route* to Pattadakal.
5th to 9th ... Halt at Pattadakal.

21st ... At Belgaum.
22nd to 23rd. At Gokāk Falls.
24th to 2nd Christmas Holidays.
January.
January 3rd to 13th ... Halt at Head-quarters to give time for kit to reach Sind.
15th ... Inspected the work carried out at the Jāmi *Masjid*, Broach.
16th to 18th . Halt at Ahmedābād.
20th ... Arrived at Mirpūr-Khās, Sind.
23rd ... Left Mirpūr-Khās for Māndu in Central India.
26th to 30th . Halt at Māndu.
February 2nd ... Returned to Mirpūr-Khās.
3rd to 22nd Halt at Mirpūr-Khās.
March.
March 23rd ... Proceeded to Hyderābād.
24th to 28th . Halt at Hyderābād.
29th ... Proceeded to Tando Muhammad Khān.
30th to 1st Halt at Tando Muhammad Khān.
April.
April 2nd to 3rd ... Tando Muhammad Khān to Jherrick.

...eral.
June ... its retention as a
... of the Prince of
Wales Museum.

NOTE.—I have entered my diary of touring up to June since I shall be retiring in September and this is my last Progress Report.

Assistant Superintendent's Diary.

1909.

April 1st to 14th ... Engaged in excavation work at Mandor.
16th ... Reached Junāgadh.
17th to 29th . Halt at Junāgadh.
May 1st ... Returned to Poona.
2nd to November 2nd. At Head-quarters.
November 3rd ... Left Poona for Nim-kā-thānā.
5th to 10th ... Halt at Nim-kā-thānā.
12th ... Reached Bairāt.
13th to 22nd . Halt at Bairāt.
23rd ... Proceeded to Bhābrū.
24th to 26th . At Bhābrū.
28th ... Arrived at Āmer.
29th to ...
December 5th ... Halt at Āmer.
6th ... *Left for Jaipur.*
7th to 14th ... At Jaipur.
16th to 21st . Halt at Sānganer.
22nd ... Reached Chātsū.
25th to January 2nd. Christmas holidays.

1910.

January	6th	... Left Chātsū.
	9th	... Arrived at Ringas.
	11th to 13th	... Halt at Khātū.
	14th	... Proceeded to Rewāsā.
	15th to 17th	. At Rewāsā.
	18th	... Visited Jiṇ-mātā.
	22nd	... Reached Sīkar.
	27th to February 3rd	... Halt at Haras.
February	7th	... Arrived at Raghunāthgaḍh.
	8th to 12th	... At Raghunāthgaḍh.
	14th	... Reached Sakrāī.
	19th	... Proceeded to Khaṇḍelā.
	20th to 25th	. Halt at Khaṇḍelā.
	26th	... Went to Ajmer.
March	8th	... Broke up Camp and arrived at Phalodī.
	10th to 14th	. Halt at Phalodī.
	15th	... Left for Pāṇḍukhā.
	16th to 19th	. At Pāṇḍukhā.
	20th	... Proceeded to Meḍtā.
	21st to 27th	. Halt at Meḍtā.
	29th to 31st	. At Kekind.

Mandor. Junagadh.

15. I have already stated in last year's report that excavation work, started at Maṇḍor by the Director-General of Archæology, lasted till about the middle of April 1909 and that I was there to help him.* When the work was brought to a close, I immediately proceeded to Junāgaḍh to prepare estampages of the Aśoka inscription in accordance with the instruction of the Bombay Government, General Department. This brought our touring season of 1908-1909 to an end.

Nim-ka-thana.

16. We had also been asked to prepare estampages of the Aśoka inscription at Bairāṭ in the Jaipur State. Our next touring season consequently commenced with a visit to Nīm-kā-ṭhāṇā, from where we were advised to go to Bairāṭ. From Nīm-kā-ṭhāṇā I visited Māvṇḍā and Gaṇesar. At Gaṇesar no object of antiquarian interest was found, and at Māvṇḍā there was nothing to be seen beyond two *Chhatris*.

Bairat. Bhabru.

17. After a rough journey, we reached Bairāṭ on the 12th of November 1909. Besides the actual work for which we had come here, we were engaged also upon visiting and photographing the ruins at and near Bairāṭ, an account of which will be found in the descriptive portion of the report. From Bairāṭ I proceeded to Bhābrū, about twelve miles S. S. W. of it. One of the inscriptions of Aśoka has been called the Bhābrā Edict. Bhābrā here is no doubt a mistake for *Bhābrū*. I made a very careful search at this place but did not find antiquarian remains of any sort. I am, therefore, convinced that Cunningham is right in calling it a Bairāṭ edict and supposing that it was originally on the Bījak-pahāḍ there.

Amer. Jaipur.

18. From Bhābrū I went to Āmer. This was a much better road to go to Bairāṭ than the one running from Nīm-kā-ṭhāṇā which I had been advised to take. Another good road to go there, I was told by the people, was the one passing by Ghāzi-kā-ṭhāṇā to Alwar. From Āmer I proceeded to Jaipur. Here places of antiquarian interest such as Galtā, Gehṭor, etc., were visited. I also inspected some old sculptures stored in the Museum and the Resident's garden. I was also able to consult some antiquarians here and prepare a list of antiquarian remains for the Jaipur State, the list that we were supplied with being in every way inaccurate and incomplete. I left Jaipur for Sāngāner, where Singhi's temple was photographed. There

* The following notes on his diary are by Mr. D. R. Bhāndārkar.

are other objects at Sāngāner of local interest, such as Dādūpanthī temple and the image of Sāngā Bābā and so forth, but beyond cursorily glancing over these we did not work. We then proceeded to Chātsū, which was unfortunately plague-stricken when we were there. Still we received as much help as it was possible for the local authorities to give.

Chatsu.

Khatu, Rewasa Jin mata.

19. Soon after the Christmas holidays I turned to the western part of the Jaipur territory and explored the Śekhāvāṭī province. Khāṭū had once been famous for the temple of Syāmjī, but, beyond a few sculptures stuck in the walls of a *Masjid* here, no trace of it now remains. At Rewāsā similarly there were found two modern [illegible] been used. One *Chhatri* built [illegible] beside a well is particularly [illegible] longed to some tenth century [illegible]-mātā, which is only six miles distant from it. This last temple is doubtless of this period, but no pillars of the size of these Rewāsā *Chhatri* were found here. *Here some inscriptions were found* which are important for the history of the imperial Chāhamāna dynasty.

Haras.

20. From Rewāsā I proceeded to Sikar on my way to Haras. Haras is 8 miles from Sikar; and on a lofty hill near this village are no less than three temples. One of these only is ancient, that which is locally known as the temple of Mahādeva. The remaining two are partially built of the materials of this ruined temple.

Ragunathgadh
Sakrai.

21. At Raghunāthgadh one ancient temple was discovered. From here *Lohāgal, one of the most sacred places in Śekhāvāṭī,* was visited. From Raghunāthgadh I proceeded to Śakrāi, which is another place of sanctity in this province. *Here I found two old inscriptions and one ancient temple.*

Khandela.

22. Khaṇḍelā was the next place we went to. I had heard a great deal about it while touring in Śekhāvāṭī and also while I was at Jaipur. But I was somewhat disappointed. Because beyond a few old sculptures here and there scattered or stuck up into the walls of wells, no ancient building of any kind was found. This disappointment was, however, lessened when I visited a 12th century temple of Sīlāḍipurā four miles distant.

Ajmer

23. This brought my *touring in the Jaipur State* to a close, and I broke up my camp in order to go to the Jodhpur State. In the meanwhile I seized an opportunity to visit Ajmer to see whether any new *inscription stones* had been brought in the Museum. Till the beginning of March when I was there, there were only three new inscriptions. Two of these were found at Pushkar and the third at some place in the Bharatpur State.

Phalodi

Pandula

24. My tour in the Jodhpur State began with Phalodī in the Meṛtā District. Here we were engaged in photographing two old temples and copying inscriptions thereon. From here the adjoining villages of Rel and Jhāḍwāḍī were visited. From Phalodī I proceeded to Pāṇḍulā, where impressions of an inscription in an old well were taken. We next went to Meṛtā. This was no doubt like Khaṇḍelā, an old place, but no old structure now exists beyond a few sculptures here and there. Meṛtā, however, abounds with Mahomedan buildings. From Meṛtā we proceeded to Kekīnd.

Kekind

25. Here were found an old Hindu temple of the 10th century and a Jaina temple of about the 12th century. The Hindu temple is particularly interesting. It is now called one dedicated to Nīlakaṇṭha-Mahādeva, but appears originally to have been one of some goddess, most probably Kṣemaṅkarī.

Photographs taken during 1909-1910.

Serial Number.	Locality.	Title of Photograph.	Size of Negative.
3293	......	Negative of painting of Col. Tod and his Paṇḍit ...	$8\frac{1}{2} \times 6\frac{1}{2}$
3294	Bijāpur ...	Ibrāhim Rauza, façade, south end of mosque ...	$6\frac{1}{2} \times 4\frac{3}{4}$
3295	Do. ...	Do. general view of tomb ...	"
3296	Do. ...	Do. do. perforated window in west end of north verandah ...	"
3297	Do. ...	Do. do. interior of tomb chamber ...	"
3298	Do. ...	The Dakkani *Idgāh*	"
3299	Do. ...	Asār Mahāl, painting on wall, nearest window on north wall	"
3300	Do. ...	Do. do. on east side in north wall ...	"
3301	Do. ...	Do. do. on west side of door in north wall	"
3302	Do. ...	Do. do. on west end of north wall ...	"
3303	Do. ...	Do. do. on west end of south wall ...	"
3304	Do. ...	Do. do. on east face of recess in south wall	"
3305	Do. ...	Museum, blue and white jar	"
3306	Do. ...	Do. do. other side	"
3307	Do. ...	Do. a second blue and white jar	"
3308	Do. ...	Do. persian inscribed stone	"
3309	Do. ...	Joḍ Gumbaz from north-east	"
3310	Do. ...	Do. Baobab tree near the	"
3311	Do. ...	Broken vault at east end of Tāj Bāvaḍi façade ...	"
3312	Do. ...	Kishwar Khān's unfinished tomb	"
3313	Do. ...	Ārkillā walls, south-west bastion	"
3314	Do. ...	Do. south-east bastion at entrance ...	"
3315	Do. ...	Do. south-west entrance gate-way ...	"
3316	Do. ...	Ogee archway of the old mint	"
3317	Do. ...	Bukhāri *masjid*	"
3318	Do. ...	Ali Adil Shāh's tomb, south-east corner ...	"
3319	Do. ...	Karim-ud-din's mosque in the Ārkillā	"
3320	Do. ...	Do. do. the principal *mihrāb* ...	"
3321	Do. ...	Do. do. pillars in the mosque ...	"
3322	Do. ...	The Rangi *masjid* (216)	"
3323	Do. ...	Ceiling of vaulting (looking up) of building in front of last	"
3324	Do. ...	Pillar and pendentives in mosque No. 213 ...	"
3325	Do. ...	Jala *mandir* in front of Sat Manjli from north-west ...	"
3326	Paṭṭadakal ...	Temple of Saṅgameśvara, from south-west ...	"
3327	Do. ...	Do. do. from north-east ...	"
3328	Do. ...	Do. do. pillars of hall	"
3329	Do. ...	Do. do. shrine doorway... ...	"
3330	Do. ...	Temples of Mallikārjuna and Kāśiviśvanātha ...	"
3331	Do. ...	Do. do. south side ...	"
3332	Do. ...	Do. do. wall panels on south side ...	"
3333	Do. ...	Do. do. Lakulīśa panel on south side, west end ...	"
3334	Do. ...	Do. do. pillars in the great hall .	"
3335	Do. ...	Do. do. central aisle and shrine doorway ...	"
3336	Do. ...	Do. do. *Tāṇḍava* sculpture on front of *śikhara* ...	"
3337	Do. ...	Temple of Kāśiviśvanātha, front door and pillars within	"
3338	Do. ...	Do. Virūpāksha, north side of porch and hall .	"
3339	Do. ...	Do. do. north side of shrine and *śikhara*	"
3340	Do. ...	Do. do. roof mouldings and gargoyle on north side ...	"
3341	Do. ...	Do. do. Ardhanārīśvara panel on north wall	"
3342	Do. ...	Do. do. two windows and dancing sculpture on north wall ...	"
3343	Do. ...	Do. of Galaganātha from south-east ...	"

Serial Number.	Locality.	Title of Photograph.	Size of Negative.
3344	Paṭṭadakal ...	Temples of Virūpāksha, Saṅgameśvara and Galaganātha	6½ × 4¾
3345	Do. ...	Temple of Pāpanātha from south-east	"
3346	Do. ...	Do. do. north-west corner ...	"
3347	Do. ...	Do. do. north side, east end ...	"
3348	Do. ...	Do. do. *śikhara* from south-east ...	"
3349	Do. ...	Do. do. front or east porch ...	"
3350	Do. ..	Do. do. two front pillars of front porch ...	"
3351	Do. ..	Do. do. sculptured beam in hall ...	"
3352	Do. ...	Do. do. interior of eastern hall ...	"
3353	Do. ...	Temple of Kāḍsiddheśvara	"
3354	Do. ...	Do. do. shrine and door-way ...	"
3355	Do. ...	Jaina temple at Mission, outside village on west, from south-east...	"
3356	Do. ...	Do. do. from south-west ...	"
3357	Do. ...	Do. do. shrine door ...	"
3358	Do. ...	Do. do. from elephant beside hall door ...	"
3359	Do. ...	Temple of Mallikārjuna, sculpture on pillars in hall 1/1.	3¼ × 3¼
3360	Do. ...	Do. do. do. 2/1.	"
3361	Do. ...	Do. do. do. 4/1.	"
3362	Do. ...	Do. do. do. 6/1.	"
3363	Do. ...	Do. do. do. 8/1.	"
3364	Do. ...	Do. do. do. 4/2.	"
3365	Do. ...	Do. do. do. 5/2.	"
3366	Do. ...	Do. do. do. ...	"
3367	Do. ...	Do. do. do. ...	"
3368	Do. ...	Do. do. do. ...	"
3369	Do. ...	Do. do. do. ...	"
3370	Do. ...	Do. do do. ...	"
3371	Do. ...	Do. do. do. ...	"
3372	Do. ...	Do. do. do. ...	"
3373	Do. ...	Do. do. do. ...	6½ × 4¾
3374	Bādāmi ...	Temple on north side of tank, sculpture on roof ...	" Film
3375	Do. ...	Lakulīśa in temple behind Bhūtanātha ...	3¼ × 3¼
3376	Do.	Images on rock behind Bhūtanātha ...	"
3377	Do	Seated image in cavern	"
3378	Hāveri ...	Temple of Siddheśvara, from the south-west ...	6½ × 4¾
3379	Do. ...	Do. do. south side of shrine and hall ...	"
3380	Do. ...	Do. do. south side of shrine only ...	"
3381	Do ...	Do. do. south side of shrine, panels ...	"
3382	Do ...	Do. do. south side of shrine, panels at west end	"
3383	Do. ...	Do. do. image on front of *śikhara* ...	"
3384	Do. ...	Do. do. pillars in open hall ...	"
3385	Do. ...	Do. do. part of lotus ceiling in south side of hall	"
3386	Do. ...	Do. do. image of Śiva and Pārvatī ...	"
3387	Do. ...	Do. do. seated image holding *Liṅga* ...	"
3388	Do. ...	Do. do. pair of Nāga figures with tails intertwined	"
3389	Do. ...	Do. do. Mahishāsurmardinī image ...	"
3390	Do. ...	Do. do. image of Sūrya without boots .	"
3391	Do ...	Do. do. image of Narasiṁha ...	"
3392	Do. ...	Do. do. three inscription slabs in front of temple	"
3393	Do. ...	Do. do. one inscription slab in front ...	"
3394	Do. ...	Do. do. *Saptamātṛi* slab built in well ...	"
3395	Bankāpur ...	Temple in fort, from south-west	"
3396	Do. ...	Do. porch on south side of closed hall ...	"
3397	Do. ...	Do. door-way in south porch ...	"
3398	Do. ...	Do do. moulding of jamb...	"
3399	Do. ...	Do. do. pillars in hall	"

Serial Number.	Locality.	Title of Photograph.	Size of Negative.
3400	Bankāpur ...	Temple in fort, pillars between two halls, south side ...	6½ × 4¾
3401	Do. ...	Do. do. north side ...	"
3402	Do. ...	Do. under side of cornice	"
3403	Do. ...	Do. quarter of *ceiling in closed hall* ...	"
3404	Do. ...	Do. single lotus ceiling in closed hall ...	"
3405	Do. ...	Do. *pillar in closed hall*	"
3406	Do. ...	Do. ceiling slab lying outside ...	"
3407	Do. ...	Doorway of Panch Malkāppā *Bāvāḍi*	"
3408	Do. ...	Two knotted snakes from do.	8¼ × 3¼
3409	Do. ...	Square knotted snake ceiling from *Bāvaḍi* ...	"
3410	Unkal ...	Temple of Chandramaulīśvara from south-east ...	6½ × 4¾
3411	Do. ...	Do. do. *portion of parapet wall at south-east corner...*	"
3412	Do. ...	Do. do. *portion of walls south side, west end* ...	"
3413	Do. ...	Do. do. perforated panel on south side of west door-way ...	"
3414	Belgaum ...	Jaina temple in fort, close to Commissariat yard, east side of *manḍapa* ...	"
3415	Do. ...	Do. do. east side of *shrine* ...	"
3416	Do. ...	Do. do. west side of ante-chamber door-way ...	"
3417	Do. ...	Do. do. east side of ante-chamber door-way ...	"
3418	Do. ...	Do. do. on north-east of last front of temple facing south	"
3419	Do. ...	Jaina temple, portion of façade	"
3420	Do. ...	Brahmanical temple in fort, general view ...	"
3421	Do. ...	Do. do. sculpture above ante-chamber door ...	"
3422	Do. ...	Do. do. pillar in hall ...	"
3423	Gokāk Falls ...	Image of Sūrya at big temple on south side of Falls ...	"
3424	Do. ...	Big temple on south side of Falls, from S.-W. ...	"
3425	Do. ...	Image of *Trimūrti* from small temple on north of Falls.	"
3426	Do. ...	Portion of ceiling from do. do. ...	"
3427	Do. ...	Dolman from Konnur group	"
3428	Mīrpur-Khās ...	Buddhist *stūpa*, general view from south side at beginning of excavation ...	"
3429	Do. ...	Do. general view from north-east (in two negatives)	"
3430	Do. ...	Do. general view from north-east after excavation (one negative) after removal of image	"
3431	Do. ...	Do. general view from north-west ...	"
3432	Do. ...	Do. general view from north-east after excavation before removal of images.	"
3433	Do. ...	Do. basement mouldings at north-east corner	"
3434	Do. ...	Do. general view showing panels larger ...	"
3435	Do. ...	Do. Buddha image, south niche on east side	"
3436	Do. ..	Do. do. east niche, on north side	"
3437	Do. ...	Do. do. middle niche, on north side	"
3438	Do. ...	Do. do. west niche on north side	"
3439	Do. ...	Do. do. before being cleaned .	"
3440	Do. ...	Do. do. south wall partly excavated ...	"
3441	Do. ...	Do. do. north end of west wall	"

Serial Number.	Locality.	Title of Photograph.	Size of Negative.
3442	Mirpur-Khās ...	Buddhist *stūpa*, three shrines in west wall from south-west	6½ × 4¾
3443	Do ...	Do. middle and south shrines showing fragment of arch ...	„
3444	Do. ..	Do. do. do.	„
3445	Do. ...	Do. small Buddha image on west wall .	„
3446	Do. ...	Do. votive tablet in unburnt clay with Buddha in witness attitude ...	„
3447	Do. ...	Do. votive tablet in unburnt clay with Buddha in teaching attitude ...	„
3448	Do. ...	Do. votive tablet in unburnt clay with *stūpas*	„
3449	Do. ...	Do. votive tablets in unburnt clay, small size	„
3450	Do. ...	Do. the relics magnified .	„
3451	Do. ...	Do. relics, reliquary and accompaniments	„
3452	Do. ...	Do. head of image in south niche on east wall	„
3453	Do. ...	Do. image found in the middle shrine ...	„
3454	Do. ..	Do. 3 images	„
3455	Do. ...	Do. 6 terra-cotta bricks ...	„
3456	Do. ...	Do. relic chamber and coffer ...	„
3457	Tando Muhammad Khān.	*Stūpa* 6 miles to north, from north-east	„
3458	Do. ...	Do. do. south-east	„
3459	Do. ..	Do. do south-west	„
3460	Do. ...	Remains of *stūpa* on hill two miles north-west of last ...	„
3461	Do. ...	Do. do. do. do. ... bricks from same .	„
3462	Jherrick ...	Tomb 4 miles south of town	„
3463	Do. ...	Group of ruined tombs at same place	„
3464	Do. ...	Tombstone at same place, in tiers	„
3465	Do. ...	Do. single upright stone	„
3466	Do. ...	Door of tomb (No 3462)	„
3467	Do. ...	Tomb No. 3462 and mosque in front and graveyard ...	„
3468	Karāchi ...	Image of Brahmā in Museum (found near Mirpūr-Khās), full front ...	„
3469	Do. ...	Do. do. left side ...	„
3470	Do. ...	Do. do. right side ...	„
3471	Do. ...	Do. do. the back ...	„
3472	Do. ...	Do. do. head ...	„
3473	Do. ...	Marble door jamb in Museum (from Nagar Pārkar) ...	„
3474	Māvṇḍā ...	Two *chhatris*	„
3475	Bairāṭ ...	Temple of Pārśvanātha, ceiling from	8½ × 6¼
3476	Do. ...	General view of Bhīmsen-kī-dungrī	„
3477	Do. ...	Aśoka's inscription rock	6½ × 4¾
3478	Do.	[illegible] ...	8½ × 6¼
3479	Do.	[illegible]	
3480	Do.	[illegible] chamber	„
3481	Do. ...	Do. general view of *top*-like rock ...	6½ × 4¾
3482	Amer ...	Temple of Lālsāh, view from north-east ...	8½ × 6½
3483	Do. ..	Do. doorway outside	6½ × 4¾
3484	Do. ...	Do another doorway outside ...	„
3485	Do. ...	Do. image of Kārtikeya in a niche outside	4¼ × 3¼
3486	Do. ...	Temple of Jagatsravanjī, general view from east ...	8½ × 6½
3487	Do. ...	Do. Garuda pavilion ...	„
3488	Do. ...	Do. two pillars from ...	6½ × 4¾
3489	Do. ..	Do. image of Śītalādevī ...	„
3490	Do. ...	General view of *Chhatris* of the royal family ...	„ 8½ × 6½
3491	Do. ...	Palace, view of the entrance	
3492	Do. ..	Do. interior of *Diwān-i-Khās*	„
3493	Sāngāner ...	Singhji's temple, central shrine	„ 6½ × 4¾
3494	Do. ...	Do doorway from	

Serial Number.	Locality.	Title of Photograph.	Size of Negative.
3495	Chātsū	*Chhatri* near the temple of Bāmanji	$6\frac{1}{2} \times 4\frac{3}{4}$
3496	Do.	Old miniature shrine	$4\frac{1}{4} \times 3\frac{1}{4}$
3497	Do.	Image of Gaṇapati	,,
3498	S'iv-dungar	Temple of Śiva	$6\frac{1}{2} \times 4\frac{3}{4}$
3499	Do.	Do. Jaina pillar	$8\frac{1}{2} \times 6\frac{1}{2}$
3500	Khāṭū	Back view of *masjid* with odd sculptures	$6\frac{1}{2} \times 4\frac{3}{4}$
3501	Do.	Sculptured stone in *masjid*	$4\frac{1}{4} \times 3\frac{1}{4}$
3502	Rewāsā	*Chhatri* of Vaṇjāris near Uparlā-kuvā	$6\frac{1}{2} \times 4\frac{3}{4}$
3503	Do.	Two old pillars in the temple of Kalyāṇjī	,,
3504	Do.	General view of Hiraṇ *chhatri* from north-west	$4\frac{1}{4} \times 3\frac{1}{4}$
3505	Jiṇ-mātā	Temple of *Mātā*, pillars of *sabhā-maṇḍapa* from south-west	$8\frac{1}{2} \times 6\frac{1}{2}$
3506	Do.	Do. do. do. from south-east	,,
3507	Do.	Do. do. do. back view from north-east	$6\frac{1}{2} \times 4\frac{3}{4}$
3508	Harasnāth	General view of ruins from north	$8\frac{1}{2} \times 6\frac{1}{2}$
3509	Do.	Do. and sculptures from north-east	,,
3510	Do.	Do. from south-east	$6\frac{1}{2} \times 4\frac{3}{4}$
3511	Do.	Temple of Mahādeva, shrine door	,,
3512	Do.	Do. interior	$8\frac{1}{2} \times 6\frac{1}{2}$
3513	Do.	Do. outside porch	,,
3514	Do.	Do. general view from south-east	,,
3515	Do.	Temple of Bhairava, two pillars near the entrance	,,
3516	Do.	Do. image of eighteen-handed goddess.	$6\frac{1}{2} \times 4\frac{3}{4}$
3517	Do.	Do. chamber now used as cooking room	,,
3518	Do.	Temple of Śivji, south wall, Sūrya and other sculptures.	,,
3519	Do.	Do. fathoming of *liṅga*	,,
3520	Do.	Do. two colossal images resting on north wall	$8\frac{1}{2} \times 6\frac{1}{2}$
3521	Do.	Colossal images stacked together behind same temple..	,,
3522	Do.	Lower half of a colossal image	$6\frac{1}{2} \times 4\frac{3}{4}$
3523	Do.	Image of Revanta	,,
3524	Do.	Image of Śiva and Pārvatī	,,
3525	Do.	*Kīrti-mukha*	$4\frac{1}{4} \times 3\frac{1}{4}$
3526	Raghunāthgaḍh	Temple of Mahādeva	$8\frac{1}{2} \times 6\frac{1}{2}$
3527	Do.	Image of Mahishāsuramardinī	$6\frac{1}{2} \times 4\frac{3}{4}$
3528	Sakrāī	Pillar in the temple of Śākambharī	,,
3529	Khaṇḍelā	Śrāvgi's temple	$8\frac{1}{2} \times 6\frac{1}{2}$
3530	Do.	Temple of Khaṇḍeśvara, *sabhā-maṇḍapa*	,,
3531	Do.	Sonagrā *bāvḍī*	,,
3532	Do.	Sculptures in Ulāvālā *kuvā*	$6\frac{1}{2} \times 4\frac{3}{4}$
3533	Do.	Munjī's temple, image of Kubera	$4\frac{1}{4} \times 3\frac{1}{4}$
3534	Do.	Do. image of Śeshaśāyī	,,
3535	Do.	Image of *Mātā* near Narsingjī's temple	,,
3536	Do.	Sculpture from *Pancho-ki-thāī*	,,
3537	Do.	Sculpture from temple of Kisandevjī	,,
3538	Saladdipurā	Temple of Sobhalde, view from south	$8\frac{1}{2} \times 6\frac{1}{2}$
3539	Do.	Do. view from north	$6\frac{1}{2} \times 4\frac{3}{4}$
3540	Do.	Do. view of *śikhara*	$8\frac{1}{2} \times 6\frac{1}{2}$
3541	Phalodī	Temple of Jwālāmukhī, back view	,,
3542	Do.	Temple of Brahmāṇī, western wall	,,
3543	Do.	Do. image of Varāha in southern wall.	$4\frac{1}{4} \times 3\frac{1}{4}$
3544	Do.	Do. image of Narasiṁha in northern wall	,,
3545	Do.	*Toraṇa* in front of same, view from north-west	$8\frac{1}{2} \times 6\frac{1}{2}$
3546	Do.	Do. view from east	,,
3547	Do.	Loose sculptures in walled enclosure of same temple	$6\frac{1}{2} \times 4\frac{3}{4}$
3548	Do.	Temple of Pārśvanātha, general view	$8\frac{1}{2} \times 6\frac{1}{2}$
3549	Do.	Do. sculpture of *Nandīśvara-dvīpa*	$6\frac{1}{2} \times 4\frac{3}{4}$
3550	Do.	Do. sculpture of *Samavasaraṇa*	,,
3551	Meḍtā	Lakshmī's temple, two pillars in the outhouse	$8\frac{1}{2} \times 6\frac{1}{2}$
3552	Do.	Do. loose sculptures from	$6\frac{1}{2} \times 4\frac{3}{4}$
3553	Do.	Do. image of Narasiṁha	$4\frac{1}{4} \times 3\frac{1}{4}$
3554	Dholerā	*Tīrthamb* with inscription on	,,

Serial Number.	Locality.	Title of Photograph.	Size of Negative.
3555	Kekind ...	Temple of Nīlakaṇṭha Mahādeva, general view from south-east ..	8½ × 6½
3556	Do. ...	Do. do. view from north-west ...	
3557	Do. ...	Do. do. northern shrine wall	"
3558	Do. ...	Do. do. western frieze, portion of *sabhā-maṇḍapa* ..	"
3559	Do. ...	Do. do. northern frieze, portion of *sabhā-maṇḍapa* ...	"
3560	Do. ...	Do. do. two pillars from *sabhā-maṇḍapa* ...	6½ × 4¾
3561	Do. ...	Do. do. image of Yasodā and Krishṇa in *sabhā-maṇḍapa* ...	"
3562	Do. ...	Temple of Pārśvanātha, general view from north-east ...	8½ × 6½
3563	Do. ...	Do. ceiling of *sabhā-maṇḍapa* ..	"
3564	Bhavāḷ ...	Temple of *Mātā*, front view	"
3565	Do. ...	Do. image of Mahishāsuramardinī ...	6½ × 4¾
3566	Do.	[illegible]	4¾ × 3¼
3567	Bīṭan ..	[illegible]	6½ × 4¾
3568	Khavāspurā ...	[illegible]	"
3569	Chokdi	[illegible]	4¾ × 3¼
3570	Do.	[illegible]	"
3571	Khāngṭā ...	Old well, general view	8½ × 6½
3572	Bhundānā ...	Temple of Mahādeva, general view from south-west ...	"
3573	Do. ...	Do. north shrine wall	"
3574	Do. ...	Image of Buddha in back niche of same ...	6½ × 4¾

Inscriptions copied during 1909-1910.

Serial Number.	Place.	Position of Inscription.
2491	Bādāmī ...	On top of flat rock behind Bhūtanātha temple near the large *kunda*.
2492	Do. ...	Bhūtanātha temple, on pillar in *maṇḍapa*.
2493	Do. ...	Do. on shrine wall, outside.
2494	Do. ...	Over the image of Vishṇu on rock behind Bhūtanātha temple
2495	Do. ...	Below the image of Vishṇu do. do.
2496	Do. ...	Over the image of Śiva do. do.
2497	Do.	[illegible] do. do.
2498	Do.	[illegible] do.
2499	Do.	[illegible] do.
2500	Do.	[illegible] do.
2501	Paṭṭadakaḷ	[illegible] pressions (names of images in niches on walls, outside).
2502	Do. ...	Do. inside, on north wall (one lot of 2 impressions).
2503	Paṭṭadakaḷ ...	Do. one lot of 12 impressions of inscriptions in the east porch.
2504	Do. ...	Do. on north wall, outside, of 2nd *maṇḍapa*.
2505	Do.	[illegible] pillar and one near the image
2506	Bairāt	[illegible] th side wall of
2507	Āmer	[illegible] hji on Golerāv *talāv*.
2508	Chāṭsū ..	[illegible]
2509	J.p-Mātā	[illegible]
2510	Do. ...	[illegible]
2511	Do. ...	3rd pillar do.
2512	Do. ...	4th pillar do.
2513	Do. ...	Do. 2nd side, do.

Serial Number.	Place.	Position of Inscription.
2514	Harasnāth ...	Slab lying in temple of Mahādeva.
2515	Do. ...	On left side pillar (at its bottom), near the shrine door on do.
2516	Raghunāthgaḍh .	On a *tīrthambā*.
2517	Sakrāī ...	In the corridor of the front entrance of the temple of Śākambhari.
2518	Do. ...	On the north wall of the shrine of the same temple.
2519	Ajmer ...	In the Rājputānā Museum.
2520	Do. ...	Do.
2521	Do. ...	Do.
2522	Phalodī ...	In the temple of Brahmāṇī *Mātā*.
2523	Pāṇḍukhā ...	Stone lying near well
2524	Meḍtā ...	On a jamb near Sojatiyā Gate.
2525	Dholerā ...	On a *tīrthamb* near well.
2526	Kekind ...	In the temple of Pārśvanātha.
2527	Do. ...	On left side pillar of porch of the temple of Nīlakaṇṭha-Mahādeva.
2528	Do. ...	On another left-side pillar of porch of the same temple.
2529	Do. ...	On right-side pillar of porch of the same temple.
2530	Do. ...	On right-side pillar of arch in same temple.
2531	Do. ..	On left do. do. do.
2532	Bankāpur ...	Persian inscription over *mihrāb* in the *masjid* in fort.

List of Drawings made during 1909-1910.

Serial Number.	Place.	Title of Drawing.
1345	Brāhmaṇābād (Sind).	Coloured drawing of glass bowl excavated at.
1346	Brāhmaṇābād (Sind).	Coloured drawing of pottery excavated at.
1347	Bādāmī ...	Plan of Bhūtanātha temple.
1348	Paṭṭadakal ...	Plan of Mallikārjuna temple.
1349	Bankāpur ...	Ceiling slab and cornice from the Arvattu-khambad *basti* temple in the fort.
1350	Mīrpūr-Khās ...	Plan of Buddhist *stūpa* and section of wall of.
1351	Do. ...	Elevation of Buddhist *stūpa* north wall and details.
1352	Do. ...	Elevation of central niche on north wall of Buddhist *stūpa* and plan of an excavation.
1353	Do. ...	Plan of all mounds around the Buddhist *stūpa*.
1354	Do. ...	Map of Rājputānā.

III.—CONSERVATION: BOMBAY.

Works carried out.

26. The following is a statement of conservation works carried out in the Bombay Presidency during the financial year 1909-1910. It is compiled from the lists received from the Divisional Superintending Engineers and the Examiner, Public Works Accounts, Bombay.

Northern Division.

Presidency—

	Rs.	a.	p.
Bombay, maintenance of and repairs to the caves and piers, Elephanta ...	2,097	1	4
Do. special repairs to the Custodian's quarters do. ...	198	0	0
Do. ordinary repairs to do. do. ...	74	11	0
Do. special repairs to the Assistant Custodian's do. do. ...	84	4	0
Do. ordinary repairs to do. do. ...	11	0	0
Do. do. repairs to police *chauki* and watchman's quarters, Elephanta	10	0	0
Do. † special repairs to caves, Elephanta	348	7	10
Do. re-erecting the railing to the landing pier, Elephanta ...	2,103	4	0
Do. * demarcating Government land attached to the caves, Elephanta.	50	0	0
Do. preparation for the visit of the Viceregal party to the Caves, Elephanta	144	15	8
Carried over ...	5,121	11	10

* Omitted in the Superintending Engineer's list.

† Omitted in the Examiner's list.

	Rs.	a.	p.
Brought over ...	5,121	11	10
Kairā and Panch Mahāls District—			
Champāner, maintaining watchman for the Jāmi *masjid*	104	0	0
Do. special repairs to the Kevdā *masjid*	57	0	0
Do. special repairs to Jāmi *masjid*	2,758	0	0
Do. special repairs to old walls surrounding the village ...	148	0	0
Kapadvanj—Building a parapet and railing round the *kunda*	823	5	5
Broach District—			
Broach, special repairs to the Jāmi *masjid*	1,968	13	0
Do. erecting memorial tablets on the building of historical interest ...	2	5	0
Ahmedābād District—			
Ahmedābād, repairs to Dādā (Bāi) Harir's well	19	5	1
Do. restoring a portion of parapet wall over the Bhadar Entrance gate	79	15	3
Do. dismantling and rebuilding the south wall of the *harem* building, Sarkhej	1,778	9	4
Do. repairs to the west wing of the old ruined palace, Sarkhej ...	1,693	9	10
Do. repairs to the Malik-Isan-ul-Mulk's mosque	1,017	0	5
Do. [illegible] ...	1,193	10	6
Do. [illegible] ...	994	10	3
Do. [illegible] ...	156	0	0

Central Division.

	Rs.	a.	p.
Poona District—			
Kārlī, maintenance of and repairs to Caves	550	0	0
* Koregāon, repairs to the monument	53	11	10
Nāsik District—			
Nāsik, maintenance of and repairs to the Pāṇḍu *Leṇā* Caves ...	141	0	0
West Khāndesh District—			
Balsāṇā, pay of the caretaker for the temples	11	15	2

Southern Division.

	Rs.	a.	p.
Bijāpur District—			
[illegible] ...	49	0	0
[illegible] ...	136	0	0
[illegible] ...	300	0	0
[illegible]	50	0	0
[illegible]	1,578	0	0
Do special repairs to the roof of the Asār Mahāl	2,643	0	0
Do. [illegible] ...zantine gallery	2,886	0	0
Do. [illegible] he remaining	215	0	0
Do [illegible] of the Jāmi *masjid*	113	0	0
†Do. current repairs to the *Nagarkhānā* (Museum)	49	0	0
*Do. constructing Trophy	50	11	3
Do. current repairs to Archæological buildings	998	1	7
†Do. pay of caretaker of the Museum	120	0	0
Bādāmī, pay of the caretaker for the caves	72	0	0
Dhārwār District—			
[illegible] repairs to the temple of Sarasvatī	983	0	0
[illegible]	75	10	0
[illegible]	35	4	6
[illegible]	17	12	0
[illegible]	47	2	8
Do. repairs to the temple of Nameśvara	50	8	2
Halekoṭī, repairs to the temple of Vīrabhadra in Hāngal *tālukā* ...	32	12	0
Unkal, repairs to the Four-porched temple	25	0	0
Dambal, repairs to the temple of Dodda Basavāṇṇā	59	6	8
Chavḍappur, repairs to the temple of Mukteśvara	19	14	0
Carried over ...	29,290	13	9

* Omitted in the Superintending Engineer's list.

† Omitted in the Examiner's list.

	Rs.	a.	p.
Brought over ...	29,290	13	9
Sātārā District—			
* Sātārā, rebuilding a fallen retaining wall on the Hill Fort Road, Sātārā	176	6	9
Do. repairs to the Hill Fort Road, Sātārā	293	1	8
Ratnāgiri District—			
Harnai, special repairs to the Suvarnadurg Fort	346	6	9
Mālvan, removing vegetation from the walls of the Sindhudurg Fort ...	64	5	0
Vijaydurg, special repairs to the Fort wall	38	13	5
Dābhol, repairs to the mosque	3	9	0
Kolābā District—			
Revadandā, conserving the ruins in the old Portuguese Fort ...	876	3	3
Do. repairing a large hole in the Fort wall	1,270	7	8
Kārwār District—			
* Bhatkal, repairs to tomb slabs	2	2	9
Indus Left Bank Division.			
Hyderābād District—			
Rukan, repairs to the Buddhist *stūpa*	29	0	0
Hyderābād, repairs to the tomb of Ghulām Shāh Kalhorā ...	5	0	0
Do. pay of the caretaker for the tomb of Ghulām Shāh Kalhorā .	42	0	0
Do. repairs to the tomb of Ghulām Nabi Kalhorā	20	0	0
Do. pay of the caretaker for the tomb of Ghulām Nabi Kalhorā .	42	0	0
Do. Ordinary repairs to monument	2	8	0
* Moro, repairs to the tomb of Nūr Muhāmmad Kalhorā	25	0	0
Indus Right Bank Division.			
Karāchi Canals District—			
Tattā, repairs to the Dabgir mosque	713	0	0
Do. repairs to the tomb of Nawāb Isākhān	486	0	0
Do. maintenance of a caretaker for the Archæological buildings on the Makli Hill	125	3	4
*Karāchi, repairs to Napier obelisk Detention Camp, Kiāmāri ...	20	12	0
*Miānī, repairs to the monument	69	4	4
*Dabb, repairs to the monument	8	13	3
Total ...	33,950	14	11

27. The Executive Engineer, Nāsik District, sent an inspection report to the Superintending Engineer, Central Division, a copy of which has been forwarded to my office, together with the list of conservation works carried out during the year 1909-10. The report is as follows :—

Inspection Report, Nasik.

"I have inspected the following archæological buildings during 1909-10 on the date shown against each—

(1) Ankai Caves at Yeola ... 21st December 1909.

(2) Temple of Gondesvara at Sinnar ... 12th June 1910.

(3) Hemadpanti temple of Mahadev at Jhodga... 25th October 1909.

I describe briefly below the result of my inspection regarding the buildings.

Item 1.—The caves are in fair order but very dirty. Certain smearing of red paint should be stopped and the Collector of Nāsik has been written to to warn the village officers accordingly. Provision for a chaukidar seems necessary and the same will be made in the C. R. estimate. A sum of Rs. 120 (approximate) as provided for in the list sent to you with this office No. 8158 of 20th October 1909 will be required for repairs to the caves and the same has been included in the present statement.

Item 2.—The temple is in fair order. If there are no funds available for restoration, it is suggested that the scaffolding already erected should be

* Omitted in the Superintending Engineer's list.

removed as it is very unsightly. A sum of Rs. 25 (approximately) will be required for the purpose.

Item 3.—The plinth of the temple requires protection at once as it is made of rough stones which were evidently protected formerly. As they are now unprotected the building is collapsing on the east and shows signs of danger of collapse on the south and east. Three lintels are cracked. The one over the main entrance being badly cracked and it is at present propped up with a wooden post.

This post, I think, ought to be replaced by a stone column which should be of the same design as the other two stone pillars at the entrance.

An estimate for Rs. 4,900 (approximate) for special repairs to the temple is in hand and will be sent in due course.

In addition to the inclusion of above works in the present statement I have included the following two works which remain to be inspected during the current year.

(1) Pandu Lena Caves.

(2) Aeshwar temple at Sinnar.

The amount shown against Item (1) is the same as is usually spent on account of maintaining it.

For Aeshwar temple, the amount is the same as has been shown in the statement sent with this office No. 6158, dated 20th October 1909."

Inspection Report, Sind.

28. The inspection report by the Executive Engineer, Northern Hyderābād Canals District, to the Superintending Engineer, Indus Left Bank Division, is as follows :—

"Buddhist Stupa at Thul Mir Rukan.—Inspected by Mr. Tilumal [illegible] February 1910. The Stupa [illegible] g the last year ending 31st [illegible] the platform where necessary and removing *kalar* eaten bricks.

"The tomb of Nur Mahomed Kalhora at Kuba, seven miles north-east of Daulatpur in the Moro Taluka.—Inspected by Mr. Tilumal Kubchand, Sub-Engineer, on the 18th April 1909, 2nd December 1909, and 10th January 1910. The tomb is in good state. Repairs, such as chunam plastering walls over roof where the old plaster had peeled off on account of rain, providing "Neel" with new iron bar and providing shed (shade?) for lamps with plaster of Paris, were carried out during the last year ending 31st March 1910."

Estimates.

29. Fifty-one estimates for conservation work in the Circle passed through my hands during the year under report.

Scrub Eradicator.

30. The Executive Engineer, Bijāpur, reporting upon "Scrub Eradicator" as used against tree growth and weeds on buildings on the fort walls at Bijāpur, says :—"The small trees and plants could be destroyed in cases where the eradicator could reach the roots by percolation. In case of larger trees the roots could not be killed completely. The plants withered by the application of the solution but started sprouting again in the course of two weeks to a month. A second or third coating of the eradicator destroyed the new shoots, but failed to kill them altogether. The trees and weeds growing on the side of a vertical wall could not be destroyed as it was found difficult or impossible to use the liquid in such a way as to have it reach the roots of the plants."

Conservation Notes.

31. Conservation notes were prepared, printed, and sent in, upon the great Sūrya temple at Mudherā in His Highness the Gāekwād's territory, and upon the old temples at Aihole in the Bijāpur Districts. Others have been prepared, but are not yet printed, upon the old temples at Pattadakal, Bādāmi, Hāveri, Bankāpur, and those at the Gokāk Falls. Copies of the printed notes are attached for the perusal of Government.

Works proposed for 1910-11.

32. The list of works it is proposed to take in hand during the year 1910-1911 is as follows. They are listed in order of urgency:—

Works proposed.

(From Provincial Revenues.)

	Rs.
Northern Division—	
Presidency—	
Ghārāpurī, ordinary repairs to the caves and piers, Elephanta ...	2,004
Do. do. to the custodian's quarters	76
Do. do. to the assistant custodian's quarters ...	11
Do. do. to police *chaukī* and watchman's quarters ...	11
Ahmadābād—	
Ahmedābād, pay of caretakers for the archæological buildings ...	165
Kairā and Panch Mahāls—	
Champānir, watchman's pay	100
Central Division—	
Poona—	
Kārlī, ordinary repairs to caves and custodian's pay	550
Nāśik—	
Nāśik, repairs to and maintenance of Pāṇḍu Leṇā Caves	141
Indus Right Bank Division—	
Karāchi Canals—	
Ṭaṭṭā, pay of the caretaker of buildings on the Makli Hill	120
Indus Left Bank Division—	
Central Hyderābād Canals—	
Hyderābād, repairs to and maintenance of Ghulām Shāh Kalhorā's tomb .	100
Do. do. of Ghulām Nabi Kalhorā's tomb .	120
Central Division—	
West Khāndesh—	
Balsāṇā, pay of the caretaker of temple	12
Southern Division—	
Bijāpur—	
Bādāmī, pay of the caretaker of caves	72
Bijāpur, pay of the caretaker of the Museum	180
Do. special repairs to the roof of the Asār Mahāl	1,340
Indus Left Bank Division—	
Eastern Nārā—	
Mīrpūr-Khās, fencing round the excavated Buddhist *Stūpa*	400
Southern Division—	
Bijāpur—	
Bijāpur, purchase and carriage of antiquarian objects to the Museum ...	150
Do. quarters for the caretaker of the Museum	600
Do. current repairs to the archæological buildings	2,000
Northern Division—	
Ahmedābād—	
Ahmedābād, current repairs to archæological buildings	1,000
Do. special repairs to Dādā (Bāī) Harir's well	500
Central Division—	
Poona—	
Junnar, repairs to caves	1,480
Do. repairs to Habshi Gumbaz	1,480
Ahmednagar—	
Ahmednagar, repairs to Nizām Ahmad Shāh's tomb	130
Southern Division—	
Ratnāgiri and Kolābā—	
Revadaṇḍā, repairs to gap in fort wall	710
Northern Division—	
Ahmedābād—	
Sarkhej, repairs to south end wall of *harem*	1,370

	Rs.
Northern Division—*continued.*	
Surat and Broach—	
Olpād, repairs to Vaux's tomb	25
Broach, repairs to Dutch tombs	35
Surat, repairs to Dutch tombs	250
Southern Division—	
Bijāpur—	
Bijāpur, current repairs to the Nagarkhānā converted into Museum ...	250
Ratnāgiri and Kolābā—	
Revadandā, special repairs to Jesuit monastery in fort	260
Northern Division—	
Presidency—	
Ghārāpuri, building of a rustic shed at Elephanta Caves	1,500
Indus Right Bank Division—	
Western Nārā—	
Khudābād, special repairs to Jāmi *masjid*	455
Do. ordinary do. do.	70
Do. special do. Yār Muhammad's tomb	470
Do. ordinary do. do. do.	30
Southern Division—	
Dhārwār—	
Bankāpur, fencing round the Arvattu-khambad Basti	279
Indus Right Bank Division—	
Karāchi Canals—	
[illegible]	30
[illegible]	50
[illegible]	150
[illegible]	150
[illegible]	50
Do. Dabgir Mosque	100
Do. Mirzā Ingral Beg's tomb	100
Central Division—	
Poona—	
Junnar, repairs to Ghātghar caves	200
Poona, repairs to European tombs	40
Ahmednagar—	
Ratanwādi, repairs to temple of Amriteśvara	125
West Khāndesh—	
Thālner, repairs to Muhammadan tombs	100
Towlāi, repairs to old well	210
[illegible] Division—	
[illegible]sque	30
[illegible]	30
Southern Division—	
North Kānarā—	
Gersappā, inscriptions	29
Mirjan, inscriptions	6
Belgaum—	
Gokāk, repairs to temples at Falls	99
Indus Left Bank Division—	
North Hyderābād Canals—	
Rukkan, repairs to the Buddhist *stūpa*	30
Moro, do. Nūr Muhāmmad's tomb	25
Total ...	20,000

		Rs.
(From Imperial Revenues.)		
Southern Division—		
Bijāpur—		
Bijāpur, repairs to the roof of the mezzanine gallery, Ibrāhim Rauza	...	2,400
Do. do. cornices of the mosque of the Ibrāhim Rauza	...	2,500
Northern Division—		
Presidency—		
Ghārāpuri, rebuilding of missing columns in the caves at Elephanta	...	6,100
Total	...	11,000
From Provincial Revenues	...	20,000
Grand Total	...	31,000

IV.—BOMBAY NATIVE STATES.

Savantvadi, Palanpur, Mahi Kantha, Jhalawad, Halar, Gohilwad Prants, Cutch.

33. The Political Agents of Sāvantvādi, Pālanpur, Mahi Kāntha, Cutch, Jhālāwād, Hālār and Gohilwād Prānts, Kāthiāwād, report that no expenditure was incurred in any of the States under their respective Agencies during the year 1909-10.

Rewa Kantha.

34. The Rewā Kāntha Political Agent reports that the Rājpiplā Darbār undertook the repairs to the Ghāt near the old Kumbheśvara temple at an outlay of Rs. 442.

Kolhapur and S. M. Country.

35. The Political Agent, Kolhāpur and Southern Marāthā Country, reports that no conservation work was carried out in any of the States under his Agency during the year ending 31st March 1910.

V.—CENTRAL INDIA.

INDORE, Dhamnar Caves.

36. Conservation work was carried out at the Dhamnār caves in Indore territory, in accordance with my notes mentioned in paragraph 38 of my last year's report at an expenditure of Rs. 568. A full illustrated account of these caves is given in the Archaeological Survey Annual for 1905-06.

BHOPAL.

37. No repairs of Archaeological monuments were carried out by the Bhopāl Darbār.

DHAR, Mandu.

38. At Māndu repairs were carried out to the following buildings, viz., the Victory Tower, Hoshang's tomb, the Jāmi *masjid*, the Jahāz Mahal, Baz Bahādur's palace, and the Dāk Bungalow (old tomb); and at Dhār to the Lāt *masjid* and the Kamāl Maulā, at a total expenditure of Rs. 827.

REWAH.

39. The report on the conservation work of Archaeological interest in the Rewāh State is as follows:—

"The work at Piawan was finished during the year 1909-10 in accordance with the proposals of the State, Public Works Department, approved by the Archaeological Superintendent, Bombay Circle. The inscription, which is carved on a rock, was covered with an iron box provided with lock and key, one of the keys remaining with a substantial villager who can show the inscription to visitors. The shed of corrugated iron sheet over the inscriptions at Alaghat was finished in August 1908. This proposal also had the approval of the Archaeological Superintendent.

2. In addition to the absolutely necessary work in shape of repairs at Piawan, Alaghat and Chandrehi the Darbar propose to carry out preservation work in nine temples at Amarkantak. The proposals of the State Public

Works Department have been entirely approved by the Archæological Superintendent since the end of the year.

The temples are named as follows :—

(1) Karan, (2) Mahadeo, (3) Hargowri, (4) Mahadeo, (5) Mahadeo, (6) Mahadeo, (7) Maie, (8) Sone river God, (9) Mahadeo."

BUNDELKHAND KHAJRAHA.

40. The Political Agent, Bundelkhand, sends the following report regarding the repairs which have been going on at Khajrāhā, received by him from Mr. Manly who is in charge of the works:—

" *Copy of a letter No. A-95, dated the 2nd July 1910, from R. A. Manly, Esquire, in-charge restoration works, Khajraha Temples, to the Political Agent in Bundelkhand.*

" I have the honor to state in reply to your No. 3714—260-10, dated 23rd June 1910, regarding the work done during the year April 1909 to March 1910. I enclose a tabulated statement shewing the amounts spent on the respective temples.

" Mr. Cousens knows Khajraha as well as Mr. Marshall, and it would aid him a great deal in writing his report if you would kindly send him my report " Work done," " *Work to be done," which I submitted at* Khajraha with my letter dated 20th February 1910.

" From that date to the end of March—the work carried on was on No. 5—Devi Jagdamba and No. 6—Chitragupta temples and the museum which, I may venture to say, is nearly finished.

" The brick-built portion in fro[illegible] are being constructed from base to [illegible] instructions; I mention this as Mr. [illegible]

" Mr. Cousens has visited Khajraha on 3 occasions and, if he could manage to come, it would be very satisfactory."

Khajraha Temple Restoration Works.

Memorandum of expenses April 1909 to end of March 1910.

Name of work	Amount.		
	Rs.	a	p.
Khandaria Temple	567	14	8
Jagdamba Temple	1,347	11	5½
Chitragupta Temple	2,266	4	7
Vishvanath Temple	272	7	10½
Chaturbuj Temple	1,809	15	7
Vamanji Temple	56	8	3
Jawari Temple	4,278	0	3
Ghantai Temple	35	6	7
Duladeo Temple	2,683	0	0
Jatkari Temple	37	15	3
Museum	2,035	8	11
Tools and Plants	33	6	3
Supervision	3,199	11	0
Contingencies	64	6	3
Drawings	348	1	6
Total Rupees ...	19,056	7	0

"*Copy of a letter No. nil, dated the 20th February 1910, from R. A. Manly, Esquire, in-charge restoration works, Khajraha temples, to the Political Agent in Bundelkhand.*

"I have the honor to attach two statements with reference to Mr. Marshall's demi-official No. 171, dated 26th January 1910, shewing what has been done and what remains to be done to Khajraha temples. The only temples which have been finished are Vaman No. 17, Jawari No. 18, and Ghutai No. 21, but all of them should be stained.

"In conclusion I beg to state that there is a very short time left for the beginning of the monsoons and, as I will have to arrange for material which will be needed for the progress of the work till November, I should like to know what the allotment for 1910-1911 is to be. Early intimation about this will oblige.

Work that has been done.

"Museum, with the exception of a small portion which I hope to finish in course of about a month, is finished.

Vaman Temple No. 17.—Finished.

No. 18—Jawari.—Finished.

No. 21—Ghantai.—Finished.

No. 30—Duladeo Temple—

Retaining wall finished.

Scaffolding put up and shored up with Kacha Pacca brick masonry. Stone and mortar collected.

No. Jatkari Temple—

Retaining wall finished.

Scaffolding put up and shored up with Kacha Pacca brick masonry Stone and mortar collected.

Work that has been done.

"*No. 3—Khandaria Temple.*—Everything as noted in printed instructions has been done except that mentioned in statement "*Work to be done.*"

"*No. 5—Devi Jagdamba Temple.*—Everything as noted in printed instructions has been done except that mentioned in statement "*Work to be done.*"

"*No. 6—Chitragupta Temple.*—Everything as noted in printed instructions has been done except that mentioned in statement "*Work to be done.*"

"*No. 7—Vishvanath Temple.*—Everything as noted in printed instructions has been done except that mentioned in statement "*Work to be done.*"

"*No. 10—Chaturbhuj.*—Everything as noted in printed instructions has been done except that mentioned in statement "*Work to be done.*"

(Signed) R. A. MANLY.

Statement of work to be done to Khajraha Temples.

"*No. 3—Khandaria Temple—*

1. North-west balcony pillar to be removed and $\frac{5}{8}''$ angle iron to be inserted on either side of broken beam.
2. Brick masonry pillar under slab to be removed.
3. South balcony brick work to be removed and stone pillars to be put at sides with T-iron under slab.
4. North-east balcony do. do. do.
5. North-east porch T-iron under slab.
6. Pyramid tops to niches inside temple (work in progress).
7. Pyramid tops to niches outside.

"*No. 5—Devi Jagdamba Temple—*

1. South balcony side stone pillar with T-iron to support broken slab.
2. North balcony do. do. do.
3. South balcony stone beam broken, iron to be put on either side of the beam.
4. The brick structure at entrance to temple has been dismantled according to Mr. Marshall's instructions of July 1909. Stone structure in progress.

"*No. 6—Chitragupta Temple—*

1. The front structure of brick masonry dismantled. Stone structure in progress.
2. North and south balcony slabs broken, T-iron support under with side pillars.
3. North balcony parapet in black stone.

"*No. 7—Vishvanath Temple—*

1. The pillar of the west balcony south corner is cracked obliquely and [illegible] ; [illegible] is also broken in [illegible] ; [illegible] crack; this is quite [illegible], the corner pillar to be replaced with a new one and $\frac{5}{8}$ inch angle iron to be fitted on either side of beam that is broken.
2. South-west balcony stone beam broken, angle iron to be fitted on either side of beam.
3. South-east and south-west balcony slabs broken, T-iron to be put under slab with side pillars.
4. Steps to entrance to shrine to be replaced in stone brick, and plaster removed.
5. A number of cornice and parapet stones which are ready to be fixed in position.

"*No. 10—Chaturbhuj Temple—*

1. South-west balcony beam broken, brick pillar to be removed and beam to be supported with angle iron on both its sides.
2. South balcony north-west and north-east balcony slabs broken, *T-iron to be put with stone pillars under*
3. Small temple on the east south corner of temple platform is out of plumb. The base is to be wedged with stone and iron wedges driven in under plinth. Moulding to be re-built and base to be concreted.

"*No. 21—Ghantai Temple—*

Two base stones on either side to be replaced with new blocks and roof to be copper tied as per instructions of the Director-General—July 1909.

"*No. 22—Adinath Temple—*

The brick porch has not been dismantled as the temple is in possession of Jain community. The Darbār must move in the matter before I can take it in hand.

"*No. 30—Duladeo and Jatkari Temples—*

I need not revise the condition in which both these temples are, and, as both yourself and Mr. Marshall have inspected them, practically no restoration work has been taken up. *See notes work done.*"

Restoration of Shikar and tops of temples above cornice.

"All the tops of the temples from cornice upwards to be thoroughly examined and all shaking portions to be wedged with cement and stone and clamped with copper if necessary. All prominent *kalsas* to be replaced where missing, all loose ones to be fixed with stone pins and cement. This applies to temples Nos. 3, 5, 6, 7 and 10. This is very essential as all the damage caused in

the past to the cornices and parapets has been owing to the upper portion falling, in fact monkeys have a great deal to do with the damage that was done.

Removal of grass and shrubs—

" All gaps where vegetation is apparent should be cleaned carefully and filled up with cement and old plaster while washed; old mortar joints cleaning intervenes, etc., etc., is to be alluded to also. Please see general instructions, 2nd January 1905, by H. Cousens, Esquire.

" *Museum*—

1. Collection of sculptures.

2. A small portion of centre platform remains to be finished. Coping and *kalsas* to be fixed."

(Signed) R. A. MANLY.

VI.—RAJPUTANA.

41. The returns for Dungarpur, Banswārā, Partābgarh, Kushalgarh, and Mewār, for 1908-09 arrived too late for inclusion in last year's report; they are, with the exception of Mewār, blank.

MEWAR.

42. In Mewār the only work mentioned is the repairs to the Chitor fort.

JAIPUR.

43. The return for Jaipur, which was also late, records that the Darbār have sanctioned a sum of Rs. 11,364, in order to restore their old observatory, situated at Jaisinghpurā near Delhi.

MARWAR, DHOLPUR, KARAULI, KISHANGARH, ALWAR, BUNDI, TONK, SHAHPURA, DONGARPUR, PARTABGARH, KUSHALGARH, JAIPUR.

44. The returns for 1909-10 for the following States are blank, *viz.*, Mārwār, Ḍholpur, Karauli, Kishangarh, Alwar, Bundi, Ṭonk, Shāhpurā, Ḍongargarh, Partābpur, Kushalgarh and Jaipur.

JAISALMER.

45. A temple on the border of the Gharisar tank, at Jaisalmer, was repaired.

BIKANER.

46. In Bikāner State the repairs of the old fort of Hanūmāngarh were continued. Repairs were also carried out to the Gogā, Meḍi and Karniji's temples.

KOTAH.

47. Repairs were done to the *chattris* in the Sār Bāgh, the burning ground of the Mahārāos of Koṭāh.

JHALLAWAR.

48. Some attention in the way of repairs was given to the old temple at the so-called site of Chandrāvatī near Jhālrā-pāṭan.

BHARATPUR.

49. The Bharatpur State carried out conservation work in the old Jāmi *masjid* at Byānā.

AJMER-MERWARA.

50. In Ajmer-Merwārā the repairs were completed to the Bādshāhi buildings in Nayā Bāzār at Ajmer, and repairs were made to Abdullah Khān and his wife's tombs.

SIROHI.

51. The repairs to the famous marble temples of Mt. Ābū are progressing favourably, though slow. They are now mostly minor mendings. The Sirohī Darbār have ordered certain repairs to be carried out to the three stone buffaloes at Achaleśvara on Mt. Ābū, notes for which I sent in through the Honourable the Agent to the Governor General.

VII.—HYDERABAD, DECCAN.

52. The following brief note on the conservation of Ancient Monuments in His Highness the Nizām's Government has been sent in by the second Assistant Resident :—

Bibi Mukhbara at Aurangabad.

"The general repairs to the Bibi Mukhbara were undertaken at a cost of Rs. 5,000 during the year 1318 Fasli. Repairs to two minarets of the Mukhbara were started in 1318 Fasli, on a sanctioned estimate amounting to Rs. 10,205 and

repairs to one minaret were completed in the same year, the expenditure incurred being Rs. 5,000; the other will be completed during the current year 1319 Fasli. The supervision of the works was entrusted to a committee consisting of the Subedar of the Aurangabad Subah, the Superintending Engineer, General Branch, and the Director of Public Instruction. The work was carried out under the direction of the District Engineer, Aurangabad. In addition to the above special repairs, a sum of Rs. 1,000 is annually granted for general repairs and maintenance.

Ellora Caves.

On receipt of the Government of India Resolution of 1908 touching the archæological remains and their conservation, general instructions were issued to the District Officers to ... th pre- . 6,329 work or the upkeep of the caves.

Doulatabad Tower of Victory.

At the suggestion of H. E. the Viceroy, Lord Minto, on the occasion of his visit to the Doulatabad Fort, an estimate of Rs. 13,919 was sanctioned by Government in the year 1318 ... second. *The lowest one is built of stone and is intact. The upper two were built* of wood, but both have rotted away and mar the appearance of the structure. It is now proposed to repair the top dome which has cracked vertically. When the repairs are carried out the appearance of the monument will be much improved. The work is now in progress and the full budget allotment of Rs. 4,000 has already been expended.

Rock Caves of Ajanta

An estimate of Rs. 19,637 was prepared and submitted by the District Engineer for preservation work, but it was decided by Government that the needed repairs should be carried out by *the Estate of the Nawab Salar Jung in whose Jageer the caves are* situated. Nawab Salar Jung Bahadur has informed the P. W. Secretary that he is commencing work now.

Big mosque in the fort, Gulburgah.

A sum of Rs. 5,000 *has been sanctioned for the general repairs to the* mosque and the work is in hand, and will be completed *during the year. In addition to the above, a sum of* Rs. 300 has been sanctioned as an annual maintenance grant.

Upper storey of the old Rajah's Palace, Shorapore

When the Superintending Engineer visited the town of Shorapore in the year *1909, on inspection duty, he had occasion to visit* the old palace of the Rajah. The building is a two storeyed one, but the upper storey is more important from *an archæological point of view.* The *flooring* is all of Massic (*sic.* Mosaic ?) tiles of various rich patterns, the roof has a ceiling of glazed earthenware tiles rarely met in any part of India, and the covering pot-tiles are also glazed, and *are a* curiosity. The building has been included in the list of Archæological Remains in the Hyderabad State, and will be preserved.

1,000 pillars temple, Warangal.

Instructions have been received from the Financial Department to preserve this temple. The District Engineer, Warangal, has been asked to prepare an estimate in consultation with the Subedar Sahib and to provide funds in the budget for 1320 Fasli."

VIII.—PROTECTED MONUMENTS.

53. Further substantial progress has been made under this *head during* the year under report. The following is a list of monuments declared " Protected " by Government and confirmed after the prescribed notice under section 3 (2) of the Ancient Monuments Preservation Act VII of 1904 had been duly exhibited (*see* Government Resolutions Nos. 2704 of 26-5-09, 3285 of 26-6-09

(confirmed in No. 1791 of 16-4-10); 3748 of 22-7-09, 4343 of 17-8-09 (confirmed in No. 2907 of 21-6-10); 4740 of 8-9-09 (confirmed in No. 1327 of 17-3-10); 5672 of 2-11-09 (confirmed in No. 1365 of 19-3-10) and 2244 of 12-5-10, General Department) :—

Serial No.	Place where the monument is situated.		Name or description of monument.	Class of monument.
	Tālukā.	Town or village.		
			Nasik District.	
1	Nāśik ...	Pāthardī ...	The Pāṇḍū Leṇā caves	
			Belgaum District.	
1	Belgaum ...	Belgaum Fort ...	Safa Masjid or Asad Khān's Dargāh (*masjid ?*).	II (*a*)
2	" ...	" ...	Old Jaina temple in the corner of the Commissariat store-yard.	I (*a*)
3	" ...	" ...	Old Jaina temple outside the Commissariat store-yard but close to it.	I (*a*)
4	" ...	" ...	Remains of an old Hindu temple near the barracks.	II (*a*)
5	" ...	" ...	Persian inscription of A. D. 1648 built into the front wall of the Park Sergeant's quarters.	I (*a*)
6	" ...	" ...	Two Persian inscriptions in a little recess in the wall of the Fort about 70 yards east of the main gate dated A.H. (A.D. 1688).	I (*a*)
7	Athṇī ...	Shedbāḷ ...	A Śilāhāra inscription of *S'aka* 1708 in the temple of Basaveśvara.	I (*b*)
8	Gokāk ...	Koṇṇur ...	Three groups of dolmens ...	I (*a*)
9	" ...	" ...	Group of old temples on each side of Gokāk Falls.	I (*a*)
10	" ...	" ...	Raṭṭa inscription of *S'aka* 1075 in the temple of Mahālingeśvara.	II (*b*)
11	" ...	" ...	Inscription on a carved stone in a ruined temple on the outskirts of the village.	I (*b*)
12	" ...	" ...	Raṭṭa inscription of *S'aka* 1009 and 1043 in a Jaina temple in the village.	I (*b*)
13	" ...	" ...	Ruined temple of perhaps the 11th century.	II (*b*)
14	" ...	Kalloli ...	Raṭṭa inscription dated *S'aka* 1127 in an old Jaina *basti*.	I (*b*)
15	Sampgāon ...	Belavḍi ...	Fragment of Western Chālukyan inscription of *S'aka* 992 in the temple of Vīrabhadradeva.	I (*b*)
16	" ...	Nesargi ...	Inscription dated *S'aka* 1141 of the time of the Raṭṭa chieftain Kārtavīrya IV in the old temple of Basavā.	I (*b*)
17	" ...	Degāon ...	Small old temple known as *Basti Gudi* with four Kādamba inscriptions, two of which are dated *Kaliyuga* 4275 (1174 A.D.).	I (*b*)
18	" ...	Degalavalli ...	Kanarese or Telugu inscription of about the 15th century in the old temple of Īśvara.	II (*b*)
19	" ...	Kittur ...	Kādamba inscription dated *Kaliyuga* 4289 in the temple of Basava.	I (*b*)
20	" ...	Bailur ...	Kādamba inscription dated *Kaliyuga* 4282 (lying in the village).	I (*b*)
21	" ...	Bail-Hongal ...	Two inscriptions of Raṭṭa chieftains, one of which is dated *S'aka* 1086 in the old temple of Śiva.	I (*b*)
22	" ...	Kadroli ...	Western Chālukya inscription of the time of Someśvaradeva II dated *S'aka* 997 in the temple of Śaṅkaradeva.	I (*b*)

Serial No.	Place where the monument is situated.		Name or description of monument.	Class of monument or other remarks.
	Tālukā.	Town or village.		
		Belgaum District—*continued.*		
23	Sampgāon ..	Hannikeri ..	Raṭṭa tablet dated *S'aka* 1130 and 1178 in the temple of Brahmadeva	I (*b*)
24	„	Hunshikaṭṭi ...	Kanarese or Telugu inscription (placed for safe custody in the village *chāvdi*).	I (*a*)
25	„ ...	Sampgāon ...	Jāmi *masjid*	II (*b*)
26	„ ...	Wakkund	[illegible]	II (*b*)
27	Parasgad ...	Saundatti	[illegible] Ankuśeśvara.	I (*b*)
28	„ ...	„ ...	Two inscriptions dated respectively *S'aka* 797 and 902 in the old Jaina temple.	I (*b*)
29	„ ...	„ ...	Two Raṭṭa inscriptions now in the Māmlatdār's *kacheri*, one dated *S'aka* 1151.	I (*a*)
30	„ ...	Manoli ..	Inscription against the wall of the temple of Pañchalingadeva of the Yādava king Singhana of Devagiri dated *S'aka* 1145.	I (*b*)
31	„ ...	„ Fort ...	Inscription in the temple of Uḍachavva of Kandhara or Krishna dated *S'aka* 1174.	I (*b*)
32	„ ...	Sogal .	Raṭṭa Inscription at the waterfall near the temple of Someśvara dated *S'aka* 902	I (*b*)
33	„ ..	Asundi ...	Western Chālukya inscription dated *S'aka* 1015 in the temple of Bana-Śamkarī.	I (*b*)
34	„ ..	Ugargol ...	Vijayanagara inscription of Krishnarāya dated *S'aka* 1436 in the temple of Yallammā, 2 miles from the village.	II (*b*)
35	„ ...	Hulli ...	Temple of Pañchalingadeva outside the village.	II (*b*)
36	„ ..	„ ..	Inscription on two pillars in the above (Pañchalingadeva) temple.	I (*b*)
37	„ .	Badli ...	Fragment of Raṭṭa tablet dated *S'aka* 1168 in the temple of Nārāyanadeva.	II (*b*)
38	„ ..	Murgoḍ .	Inscription of Sadās'ivarāya of Vijayanagara in the temple of Mallikārjuna.	II (*b*)
39	Khānāpur ...	Golihalli .	[illegible]	I (*b*)
40	„ ...	„	[illegible] Basava	I (*b*)
41	„ ...	Halshi ..	Two Kādamba inscriptions dated *Kaliyuga* 4270-4272 in the temple of Varāha-Narasimha.	I (*b*)
42	„ ..	Nandgad ...	An old and typical Jaina temple in the jungle with fine carving.	II (*b*)
		Kanara District.		
1	Kārwār ...	Chitakule ...	European graves about 6 miles from Kārwār across the Kālinadī.	II (*b*)
2	Sirsi	Banavāsī ...	Inscriptions in the temple of Madhukeśvara.	II (*b*)
3	„ ...	Sondā ...	The king's seat	II (*b*)
4	Kumṭhā ...	Mirjan ...	Fort	II (*b*)

Serial No.	Place where the monument is situated.		Name or description of monument.	Class of monument or other remarks.
	Tālukā.	Town or village.		

Kanara District—*continued.*

Serial No.	Tālukā.	Town or village.	Name or description of monument.	Class of monument or other remarks.
5	Kumṭhā ...	Mirjan ...	Two inscriptions in the Mirjan bungalow compound and the figure of a tiger.	II (*b*)
6	" ...	Kumṭhā ...	The figure of a tiger opposite the English school.	II (*a*)
7	" ...	" ...	Tombs on the right side of the Mānki-Kumṭhā road.	II (*a*)
8	Siddāpur ...	Bilgi ...	The Jaina *basti* of Pārśvanātha ...	II (*a*)
9	" ...	" ...	The temple of Virūpāksha ...	II (*a*)
10	" ...	" ...	Inscriptions	II (*a*)
11	" ...	Beḍkaṇi ...	Stones	II (*a*)
12	" ...	Hosur ...	Carved stones near the temple of Grāmadeva.	II (*b*)
13	Honāvar ...	Bailur ...	Inscriptions in the temple of Mārkaṇḍeśvara.	I (*b*)
14	" ...	Nagarbastikeri or Gersappā.	Chaturmukhabasti	II (*a*)
15	" ...	" ...	The temple of Vardhamānasaāmī ...	II (*a*)
16	" ...	" ...	The temple of Vīrabhadra ...	I (*a*)
17	" ...	" ...	Inscriptions	I (*a*)
18	Bhaṭkal (Peṭha).	Bhaṭkal ...	Ketapai Nārāyaṇa Devasthāna ...	I (*b*)
19	" ...	" ...	Sāntappā Nāyak Tirumala Devasthāna.	II (*b*)
20	" ...	" ...	Narasiṁha Devasthāna	II (*b*)
21	" ...	" ...	Jośi Śaṁkara Nārāyaṇa Devasthāna .	II (*b*)
22	" ...	" ...	Raghunātha Devasthāna ...	II (*b*)
23	" ...	" ...	Lakar's Kamti Nārāyaṇa Devasthāna.	...
24	" ...	" ...	Jattappa Nāyakan Chandranātheśvara *basti*.	I (*a*)
25	" ...	" ...	Pārśvanātheśvara *basti*	II (*b*)
26	" ...	" ...	Śānteśvara *basti*	II (*b*)
27	" ...	" ...	Three European graves	I (*a*)
28	" ...	" ...	Inscriptions	II (*b*)
29	" ...	Haḍvaḷḷi ...	Chandranātha Deva *basti* ...	II (*b*)

Poona District.

Serial No.	Tālukā.	Town or village.	Name or description of monument.	Class of monument or other remarks.
1	Junnar ...	Ghāṭghar ...	Caves and inscriptions at the Nānā pass.	I (*a*)

Ratnagiri District.

Serial No.	Tālukā.	Town or village.	Name or description of monument.	Class of monument or other remarks.
1	Dāpoli ...	Dābhol ...	The old mosque	I (*a*)
2	" ...	Harṇaī ...	Suvarṇadurg Fort	II (*a*)
3	Ratnāgiri ...	Jaygaḍ ...	Jaygaḍ Fort	II (*a*)
4	Devgaḍ ...	Vijayadurg ...	Vijayadurg Fort	II (*a*)
5	Mālvaṇ ...	Mālvaṇ ...	Sindhudurg Fort	II (*a*)
6	Vengurlā ...	Vengurlā ...	Old Dutch Factory at Vengurlā (now used as the Māmlatdār's *kacheri*).	I (*a*)

Kolaba District.

Serial No.	Tālukā.	Town or village.	Name or description of monument.	Class of monument or other remarks.
1	Alibāg ...	Agarkoṭ ...	St. Francis Xavier's Chapel ...	I (*b*)
2	" ...	" ...	The Dominical Church and Convent...	II (*b*)
3	" ...	" ...	*Taṭabandi* (walls of the fort) ...	II (*b*)
4	" ...	" ...	Church and Convent of the Augustinians.	II (*b*)
5	" ...	" ...	The Jesuit Monastery	II (*b*)
6	" ...	" ...	The *Koṭhi*	II (*b*)
7	" ...	" ...	Cathedral	II (*b*)
8	" ...	" ...	Chauburji—The castle or factory of Chaul.	II (*b*)
9	" ...	" ...	Two gates—Porta do Mar and Porta do Terra.	I (*a*)

Serial No	Place where the monument is situated. — Tālukā	Place where the monument is situated. — Town or village	Name or description of monument	Class of monument or other remarks
			Kolaba District—*continued.*	
10	Alibāg ...	Agarkot ...	*Sātkhani*—St. Barbara's Tower ...	II (*a*)
11	" ...	" ...	One *Burj*	II (*a*)
12	" ...	Chaul ...	Mosque	II (*b*)
13	" ...	" ...	*Hammāmkhānā*	II (*b*)
14	" ...	" ...	The *Kothi*	II (*b*)
15	" ...	" ...	Rājkot	II (*b*)
16	" ...	" ...	Barbar's *Mahāl*	II (*b*)
17	" ...	" ...	*Kamān* (Arch)	II (*a*)
18	" ...	" ...	Tomb of Āngre	II (*b*)
19	" ...	" ...	*Vādā* of dancing girls	II (*a*)
20	" ...	" ...	*Dādar* (Stair-case)	II (*a*)
			Panch Mahals District.	
1	Hālol ...	Champāner ...	The Lili-Gumbaz-ki-Masjid ...	II (*a*)
2	" ...	" ...	Some ruined Jaina temples in the old town of Champāner	II (*a*)
3	" ...	Hālol ...	The Ek-minār-ki-Masjid ...	II (*a*)
4	" ...	" ...	The Panch Mahuda-kī-Masjid ...	II (*a*)
			Thana District.	
1	Shāhāpur ...	Māhuli ...	The Māhuli Fort	II (*a*)
			Thar and Parkar District.	
1	Mirpūrkhās ...	Survey No. 7 of the village of Mirpūr-Khās.	Buddhist *stūpa*	II (*a*)

IX.—EXCAVATION.

Mirpur-Khas.

54. The principal excavation carried out was at Mirpūr-Khās in Sind. To the north of the town, about half a mile or more, is an area of land, of about 30 acres, which is covered with great b[illegible]
These have [illegible]
are now wit[illegible]
mound, which, on examination, was found to be the stump of a large Buddhist *stūpa*. Excavation work was confined almost entirely to this, with the result that the lower parts of the walls were unearthed and the relic chamber and relics were found. These are described in Part II of this Report, and will be illustrated and described more fully in the Archæological Survey Annual.

Jhirruck.

55. About three and a half miles south-west of Jhirruck, on the Indus, is a hill, upon the top of which had been a *stūpa* and the foundations of some old buildings. The *stūpa* had been dug into by a Mr. Cole, fifty-seven years ago, and some of the sculptured bricks had been sent to the Museum of the Bombay Branch of the Royal Asiatic Society, where they still are. I did a little excavation into what is left of the foundation of the *stūpa*, in order to ascertain whether Mr. Cole had reached the bottom or not. This he appears to have done, for nothing further was found.

X.—ORIGINAL EXPLORATION.

BIJAPUR. Badami Pattadakal.

56. Original exploration was to some extent carried out at Paṭṭadakal and Bādāmi, where, although these places were formerly visited and surveyed by us, a few more points of interest were brought to light. These places were visited primarily with regard to certain proposed conservation measures to be applied to the old temples.

SIND. Mirpur-Khas.

57. But the principal exploration of the year was that of the *stūpa* at Mīrpūr-Khās in Sind, described in Part II. Beside this, other *stūpa* sites were explored near Tando Muhammad Khān and Jherrick.

RAJPUTANA.

58. Mr. Bhandarkar's work in Rājputānā, as described in Part II of this Report, was, of course, wholly original exploration, and each succeeding season's touring brings to light very much more of interest, and shows how rich the province is in archæological remains.

59. From a spot in the river bed, some 20 miles west of Poona, Mr. G. F. Keatinge, I. C. S., collected a quantity of prehistoric flint celts which he sent to the British Museum for inspection, where they were accepted as such. This locality might be further examined. Intimation of the find reached me too late to do anything last season.

XI.—EPIGRAPHY.

60. The last season was not very fruitful for epigraphic work.* Still some inscriptions were found which were not without interest or importance. The first that deserves to be noticed was found at Chāṭsū, 26 miles south of Jaipur. It gives an account of an entirely new Guhila dynasty not previously known to us from other records. Curiously enough, although the word *saṁvat* is engraved at the end, the actual date has been left out. Still to judge from the form of its letters it cannot be later than the tenth century. It records the erection of a temple of Murāri by the Guhila king Bālāditya in commemoration of his dead queen Raṭṭavā, daughter of the Chāhamāna Śivarāja. At Jiṇ-mātā, in the Śekhāvāṭī province of the Jaipur State, some short inscriptions are incised on the lower parts of the shafts of pillars in the *sabhāmaṇḍapa* of the temple. They are important for the early history of the imperial Chāhamāna dynasty, as they supply the dates 1162 and 1196 V. E. for Pṛithvirāja I and Arṇorāja respectively, not furnished previously by any inscriptions. But the earliest inscription of the last season was found at Sakrāi, not far from Jiṇ-mātā. The date is *saṁvat 879 dvir-Āshāḍha sudi*, and the inscription records the rebuilding of a *maṇḍapa* by certain merchants in front of the goddess Śaṅkarā, who is now called Śākambharī. A fourth inscription that requires perhaps a passing notice was found at Pushkar, and has now been removed to the Ajmer Museum. It is dated *saṁvat 982 Māgha sudi ekādaśyām*, and refers itself at the end to the reign of one Durgarāja.

XII.—NUMISMATICS.

Decipherment of coins.

61. During the year, 380 coins in gold, silver, and copper were received for decipherment, of which 12 were sent by the Political Agent, Koṭāh, 24 by the Rewāh Darbār, 95 by the Revenue Minister, Bhopāl, and 249 by the Honourable the Agent to the Governor General in Central India. Of the last 225 were sent not only for decipherment but also for distribution to the museums on the distribution list.

62. From the Mīrpūr-Khās *stūpa*, which was excavated, 46 copper coins were obtained. They were all in a very bad state of corrosion, and I almost despaired of finding any nucleus of copper at all. I tried to clean some by Krefting's method as explained in *The Preservation of Antiquities*, but I

* This note on Epigraphy has been prepared by Mr. D. R. Bhandarkar.

found that my own method worked best and gave better results. I treated them with a dilute solution of sulphuric acid. I was thus enabled to get a copper nucleus out of all. Ten of the coins were within the *stūpa*, in the relic coffer, and these lumps of corrosion yielded small rectangular thick lumps of copper, but the corrosion had obliterated all definite markings from the surfaces. From the size, shape, and a few suspicious marks upon them, I think it likely they were punch-marked coins. The 36 coins found with the votive tablets outside the *stūpa* altogether, on the west, turned out to be Arab coins such as were introduced by the Arabs when they first entered Sind in the 8th century. They are thin and round, and some have portions of the Arābic inscriptions upon them.

63. I must take this opportunity to record my gratitude to the Rev. Dr. George Taylor of Ahmedābād, whose kindness I have experienced on many occasions in the matter of help in deciphering Muhammadan coins. He has ever been most ready and willing to devote much of his valuable time to numismatic research, and his able papers in the various journals testify to an intimate and thorough knowledge of his particular branches of the subject.

Treasure Trove.

64. In connection with the distribution of coins acquired by Government under the Treasure Trove Act and forwarded to the Bombay Branch of the Royal Asiatic Society for that purpose, the Honorary Secretary reports as follows:—

"The number of coins examined and reported on under the Treasure Trove Act during the year ending July 1910 was 739. Of these, 159 were received [illegible] of Kolaba, 234 from the [illegible], 141 from the Collector of [illegible]nagar. Out of these, 421 were selected and recommended for distribution among coin cabinets and for sale at the Mint; 48 from Sholapur, 4 from Kolaba, 124 from Satara, 103 from Bijapur, 141 from East Khandesh and 1 from Ahmednagar. The coins from Sholapur and Bijapur are the same as those referred to in the last year's report as being recommended for acquisition and the classification and distribution of which, it was stated, would be specified in the present report. The remaining 318 which on examination were found to be defaced or of no interest to the numismatist were returned; 110 to the Collector of Satara, 111 to the Collector of Sholapur and 97 to the Collector of Bijapur.

"The classification of the selected coins by metal and by the series to which they belong is as follows:—

	Gold.	Silver.	Copper.	Tutenag (alloy of tin and lead)	Total.
South Indian { Kings of Vijayanagar...	39	..	...	...	39
South Indian { Yadavas of Devgiri ...	88	...	...	...	88
Indo-Portuguese	...	...	...	2	2
Kings of Gujerat	...	141	...	...	141
Moghul Emperors of India	...	46	...	...	46
Chhatrapati	...	...	2	...	2
Native States	...	67	..	...	67
East India Co.'s coins in the name of Shah Alam	...	36	...	...	36
Total ...	127	290	2	2	421

and they have been distributed as shewn below :—

Institution.	Gold.	Silver.	Copper.	Tutenag.	Total.
Prince of Wales Museum, Bombay ...	6	24	1	1	32
The Indian Museum, Calcutta ...	6	15	1	1	23
The Madras Museum	6	13	...	...	19
The Provincial Museum, Lucknow ...	5	13	...	...	18
The Lahore Museum	5	13	...	...	18
The Nagpur Museum	5	12	...	...	17
The Public Library, Shillong ..	5	11	...	...	16
The Archæological Museum, Poona ..	5	11	...	...	16
The Peshawar Museum	5	11	...	...	16
The Quetta Museum	5	11	...	...	16
The Ajmer Museum	5	10	...	...	15
The Rangoon Museum	5	8	...	...	13
Asiatic Society, Bengal	5	8	...	...	13
Bombay Branch Royal Asiatic Society .	5	8	...	...	13
The British Museum	5	8	...	...	13
For sale at the Mint, Bombay ...	49	114	...	...	163
Total ...	127	290	2	2	421

"Besides these, 44 silver coins have been received from the Collector of Larkana. Out of these, 24 which are coins of the Kings of the Durrani dynasty and 16 of the Moghul Emperor Muhammad Shah have been selected but they are awaiting final disposal pending their legal acquisition by the Collector, which will be noticed in the next year's report; 4 specimens being defaced and the inscription on them not being legible have been returned to the Collector.

"A very important find occurred in the Satara District. It comprises 88 gold coins discovered at Sakurdi in the Karad Taluka of that district which are rare and of historical interest. They are coins of the Yadavas of Devagiri about the 11th to 14th century A. D. The coins are of two varieties. Those of one variety have in the centre a figure which Mr. H. Cousens and Mr. D. R. Bhandarkar have identified as the monkey god Hanuman. Specimens of this variety were referred to them, there being some doubt in regard to the correct identification of the central figure. The pieces of the 2nd variety have a number of dots in the centre supposed to represent a rude lion (?). There are letters in Nagari on coins of the first variety श्री सिंह (Shri Simha) on some specimens and श्री लक्ष्मी (Shri Lakshmi) on the others. Specimens of both the varieties have besides other punch marks stamped on them.

"Hanuman was a family crest of the Yadava and *Simha* was but another name of *Singhana*, a Yadava King. *Shri Lakshmi* stands perhaps for *Lakshmipala*, a Governor of *Singhana*.

"Two Indo-Portuguese coins from Alibag, Kolaba District, known as the *Rodas* of Tutenag (an alloy of tin and lead) though not of great antiquity are of some interest on account of their rarity. These coins minted by the Portuguese at Goa and Div are the lowest in value of all the coins issued by them in India. They are called Rodas (Roda a wheel) from bearing on the obverse a wheel of St. Catharine the Patron Saint of Goa.

"The coins of Native States received from Bijapur, though not of any special numismatic value, are interesting on account of their different varieties.

"Some have the symbol of *Ankush* (elephant goad).

"A Standard under the Peishwas was called the *Ankushi* Rupee from the symbol of *Ankush* on the coin. This rupee was current throughout the Deccan and the Konkan during the rule of the Peishwas.

"Some have the letter गा and गो (*ga* and *go*) on the obverse with Hijri dates 1186 and 1240 (1772 and 1824 A. D.).

"The letter श्री is on some coins and the year 1819 in English figures on the others. All the varieties bear the usual fragments of Persian inscription on obverse and reverse.

"Among the other coins may be mentioned the gold coins of two kings of ... to 1451 A. D.) and Achyuta Raya ... Barsi Taluka, Sholapur District.

"... he obverse the sitting figure of a god ... with the sun and moon over head ... -(1)*Shri Pra*-(2)*tāpadeva*-(3)*rāya*; while ... the obverse a double-headed eagle ... ch beak and in each claw; the legend ... name (1)*Shri Pra*-(2)*tāpāchyuta*-(3)*rāya* (imperfect) on most specimens). The two-headed fabulous bird is known in Southern India as *Ganda bherunda*."

65. In a field assigned for public purposes in the village of Chalodā, *tālukā* Dholkā of the Ahmedābād District, was found, on the 22nd May 1909, treasure consisting of 52 *Sakāī* rupees.

Ahmedabad.

66. At Walad, a village in the Daskrohi *tālukā* of the same district, was found, near the bank of the Sābarmatī, on the 5th August 1909, treasure consisting of 31 old silver coins called *kories*.

67. On the 18th January 1909, treasure consisting of cash, Rs. 64, a golden *Powchi*, a pair of silver *goth*, and a brass *pelā* was found while digging the old foundation of his house by a Mahār named Rāmā *valad* Bhuram of Ghorpaḍi Zagḍiychī Vāḍī. It is of no archæological interest.

Poona.

68. Certain labourers while digging the ground belonging to the Pāṭil of Dohori, *tālukā* Jāmner, East Khāndesh District, found, on the 7th May 1909, 20 *Chāndvaḍī* rupees and a coin equal to half a *Chāndvaḍī* rupee.

East Khandesh.

69. Hidden in an earthen pot, buried i... of Viṭhobā, belongi... of the village of ... Nāśik District, was found, on or about th... Rs. 53-8-0 (consisting of 2 old Muhammadan rupees and ... mintage—Rs. 5 of 1835, Rs. 32-8-0 of 1840, Rs. 6 of 1890 and the rest Rs. 8 of different years from 1890.

Nasik.

70. On or about the 1st July 1909, treasure consisting of one *toḍā* of ... other of the same metal having ... es of silver of about annas 10 ... lage Virane, *tālukā* Mālegāon ... logically.

71. A find, consisting of 44 silver coins, *viz.*, 13 coins of the time of Shāh Shujahal Malak, 16 of Muhammad Shāh, 3 of Mahmud Shāh, and 12 not recognizable, was made on the 24th February 1909 by certain boys from the old village site of Maraphpur, in the Dādū *tālukā* of the Lārkhānā District.

Larkhana (Sind).

72. The Political Agent, Rewā-Kānṭhā, forwarded a letter from the *Kārbhāri* of the Lunāvāḍā State, dated the 5th June 1909, in which he said "a number of silver coins were found at a village called Chhogālā. Four of these coins were sent to the Secretary to the Trustees of the Indian Museum, Natural History Section, Calcutta. The report received from this officer shows that they belonged to the mediæval age."

Rewa-Kantha.

73. In Survey No. 163 known as "Kumbhar Hola" of the village Ingali, in the Hukeri *tālukā* of the Belgaum District, were found, on the 15th July 1909, 10 gold and silver ornaments, but of no archæological interest.

Belgaum.

74. In the same district, in the village of Majalhaṭṭi of the Chikoḍi *tālukā* was found, on the 15th July 1909, treasure consisting of 4 gold and silver ornaments but of no interest archæologically.

75. On the 17th May 1909, treasure consisting of Rs. 18 was found in an earthen pot buried in the "Gabhan" of Kalyāṇsang Partāp in the village of Pakhajan, *tālukā* Vāgrā, of the Broach District.

Broach.

XIII.—MUSEUMS.

76. Progress with the Prince of Wales Museum, Bombay, is slow. The basement walls are now a few feet above ground. A Board of Trustees has been constituted. In addition to the collection gathered together for the museum, and mentioned in my last progress report, two wooden panels containing old Portuguese figure sculpture have been secured, and are at present in the custody of the Collector of Ṭhāṇā.

Bombay.

77. During the year 1909 the Bombay Branch of the Royal Asiatic Society's Museum received the following addition to their coin cabinet. The number of coins added to the museum was 77, of which 4 were gold, 54 silver, 18 copper and 1 of mixed metal, silver and copper. Of the total 77, 13 were presented by the Collector of Panch Mahāls, 12 by the Jabnā Darbār, through the Political Agent, Bhopawār, 1 by the Agent to the Governor-General in Central India and 1 by Miss Chubb. The rest were presentations to the Society under the Treasure Trove Act from the Governments of Bombay, Madras, the Punjāb, the United Provinces, the Central Provinces and Eastern Bengal and Āssām.

78. The Victoria and Albert Museum, Bombay, has had the misfortune to lose its gold coin collection by theft, and the thief is as yet at large. During the year ending 31st March 1910, two Hindu Mythological figures and one stone image of an old warrior were added to the collection from the Māmlatdār of Roṇ.

79. During the year 1909-10 the Poona Archæological Museum, in my charge, has been enriched by the following coins received as presents under the Treasure Trove Act and purchased, *viz.*, 20 gold, 68 silver, 298 copper and 5 lead coins. It also received from the excavations carried out at the Buddhist *stūpa* at Mīrpūr-Khās, Sind, 5 big terra-cotta Buddha images (one being headless), 1 small Buddha image, 1 image, possibly of the prince who provided the money for building the *stūpa*, 56 clay votive tablets, one stone coffer which held the relics, 2 small earthern pots placed on either side of the coffer, 46 copper coins very much corroded (since cleaned) and a quantity of sculptured bricks, 6 plaster casts from old sculptured bricks, and 11 old water colour paintings. Since the close of the official year we received from Mr. W. Burns, Agricultural Department, 21 copper coins dug up at Bassein, among them being old Indo-Portuguese, old Bombay, and Marāṭhā coins, together with a small metal statuette.

Poona.

80. The curator of the Junāgaḍh Museum reports that it contains a rare and very interesting collection of antiquities such as the relics of Buddha, discovered from the Boria *stūpa* in 1889 A. D., the old silver coins of the Kshatrapa king Nahapāna and other kings of the same dynasty, silver and copper coins of the Gupta dynasty and of others. The copper plate inscriptions of the Valabhi King Dharasena II dated 571 A. D., of Shilāditya or Dharmāditya dated 605 A. D., and of Balavarma and Avanivarma dated 893 and 900 A. D. respectively and some memorial stones of 1413 A. D.

Junagadh.

A fragment of the stone inscription in old Sanskrit, of Rudrasimha the son of Kshatrapa King Jivadam dated (the saka year) 228, Vaishakha Shud 7 corresponding to 306 A. D. discovered at the digging carried on in connection with the Shahpore-Kutiyana Railway near Vanthali, the ancient Vamanasthali under the State.

It may be mentioned that a collection of old silver coins of thick size and commonly called "Gadhaiyas" bearing no legend or date, and one or two gold coins [illegible] liscovered from [illegible] he Juna-gadh [illegible] the bed of the once well-known lake Sudarsana.

Rajkot.

81. The Watson Museum of Antiquities at Rājkoṭ acquired, during the year under report, 4 additional rubbings of copper plates found at Timāṇā, Porbandar and Morvi, and various copper coins old as well as new but of no special interest. Among them there is one silver coin—Ral—weighing two *tolās* and a quarter with eagles on both sides.

Baroda.

82. The Baroda State Museum reports no additions of archæological interest during the year.

Bhavnagar.

83. The Honorary Secretary of the Barton Museum, Bhāvnagar, reports that no important acquisition has been made in the antiquarian section of the museum during the year 1909-10.

Udaipur.

84. No additions have been made to the Victoria Jubilee Hall Museum, Udaipur.

XIV.—COMPILATION OF LISTS.

Rajputana.

85. Mr. D. R. Bhāndārkar's touring with the object of gathering material for the lists of antiquarian remains in Rājputānā was continued last season. An account of his discoveries is given in Part II of this Report.

Bombay.

86. Mr. C. W. M. Hudson's revision of the Bombay lists, so far as they refer to his district of Dhārwār, has been steadily prosecuted, and a great many new entries have been added, while some old ones have been amended. In addition to the gentlemen mentioned i [illegible] ork, we are indebted to [illegible] we tender them our be [illegible] is, Messrs. Mangesh S. Kumta, Rāmrāo S. Dhārwārkar, Māmlatdār of Navalgund, Ven- [illegible] records comparatively easy. I again thank him sincerely for his assistance.

XV.—PUBLICATIONS.

87. Beyond our annual progress report for 1908-09 no separate publication has been issued by us. I contributed articles upon the ancient temples at Aihole, and an old painting of the late Colonel Tod, the Author of *Annals and Antiquities of Rājasthāna*, to the Archæological Survey Annual.

88. Mr. Bhāndārkar published the following papers:—On the *Chaumukha* temple at Rānpur in the Archæological Survey Annual, and Epigraphic notes in the Journal of the Bombay Branch of the Royal Asiatic Society, and Ātpur inscription of Śaktikumāra to the *Indian Antiquary*.

XVI.—CONTRAVENTION OF STANDING ORDERS.

89. Again, I am glad to say I have nothing to report under this head for the last year.

XVII.—OFFICE LIBRARY.

90. The office library was increased during the year by the following works :—

Catalogue of the Indian Coins in the British Museum, Andhra and Kshatrapas (1908).

Catalogue of Coins in the Phayre Provincial Museum, Rangoon.

Imperial Library Catalogue, Index Part II.

Records, Vol. No. 2 from the Canterbury Museum, Christ Church, New Zealand.

Lieutenant-Colonel G. F. W. Braide's Pamphlet on the use of the Quinine as at Prophylactic against Malaria in the Punjab.

Descriptive Catalogue of Sanskṛit Manuscripts in the Library of the Sanskṛit College, Calcutta, No. 26.

Descriptive Catalogue of Sanskrit Manuscripts in the Government Oriental Manuscripts Library, Madras, Vol. 6, *Dharmaśātra.*

Mysore and Coorg from the Inscriptions, by B. L. Rice.

List of Archæological Reports published under the authority of the Secretary of State for India.

Bulletin No. 41, Bureau of American Ethnology.

Bulletin No. 42, Bureau of American Ethnology.

Archæological Survey Report of the Director-General of Archæology in India, Part I for 1907-08.

Archæological Survey Annual for 1906-07.

Annual Progress Report of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the year 1908-09.

Annual Progress Report of the Superintendent, Archæological Survey, Eastern Circle, for the year 1907-08.

Annual Progress Report of the Superintendent, Archæological Survey, Eastern Circle, for the year 1908-09.

Annual Progress Report of the Superintendent Archæological Survey, Frontier Circle, for the year 1908-09.

Annual Progress Report of the Superintendent, Archæological Survey, Northern Circle, for the year 1908-09.

Report on the Coins dealt with under the Treasure Trove Act during 1908-09 in the Central Provinces.

Inscriptions Sanskrites de Campa et du Cambodge.

Inscriptions Italiae Mediae Dialectical Edidit Jahannes Zvataieff.

Storia do Mogor, in 4 Volumes.

List of Photo Negatives of Indian Antiquities in the Collection of the Indian Museum, Calcutta, with which is incorporated the list of similar negatives.

Annual Report (1906-07 in Gujarāti) of the Watson Museum of Antiquities, Rājkoṭ.

Annual Report (1907-08 in Gujarāti) of the Watson Museum of Antiquities, Rājkoṭ.

Annual Report (1908-09 in Gujarāti) of the Watson Museum of Antiquities, Rājkot.

List of Europeans and others in the English Factories in Bengal at the time of the Seige of Calcutta in the year 1756.

Old Fort William and the Black Hole.

Early Records of British India.

The Languages of India.

The Hymns of the *Ṛigveda* in the *Saṁhitā* text by F. Max Muller.

The Hymns of the *Ṛigveda* in the *Pada* text.

Catalogue of Persian Manuscripts in the Library of the India Office.

Alphabetical Catalogue of the Moghul Coins in the Central Museum, Nāgpur, Central Provinces.

Imperial Gazetteer of India, Bombay Presidency, Vol. I.

Imperial Gazetteer of India, Bombay Presidency, Vol. II.

Gazetteer of the Province of Sind, Volume A.

Annual Report of the Working of the Rājputānā Museum, Ajmer, for the year 1908-09.

The Tomb of Akbar.

Pallava Architecture by Rea.

Memoirs of Jahāngir.

Historical Landmarks of the Deccan by Haig.

Ruins of Māṇḍū.

Indian Antiquary, current numbers.

Epigraphia Indica, current numbers.

Journal of Indian Art, current numbers.

Oriental Bibliography, Volume XXI, Parts II and III.

Oriental Bibliography, Volume XXII, Part I.

Quarterly Lists of the Gazetted Officers in the Archæological Survey Department.

Bombay Quarterly Civil Lists.

XVIII.—ANNUAL EXPENDITURE.

91. The expenditure of the Western Circle of the Archæological Survey of India for the year 1909-10 amounted to Rs. 25,369-0-2. The details are:—

	Rs.	a.	p.
Salaries	19,116	8	10
Travelling allowances	3,464	4	9
Contingencies including excavation ...	2,788	2	7
Total ...	25,369	0	2

XIX.—PROGRAMME FOR 1910-11.

Superintendent's tour.

92. I cannot draw up a detailed programme for next season's work, since by that time I shall have retired, and my successor will be a stranger to the Presidency and its monuments. Without some personal knowledge of the latter, and the larger conservation works in progress, he will hardly be able to advise upon the proposals for repairs that may be received. I would, therefore, recommend that he should at once visit [illegible] remains and conservation work, and get [illegible] with what there is and what is going on. [illegible]ore excavation work in Sind, especially [illegible] Muhammad Khān and Depar Ghāngro. If Government approve of this, he could draw up a more detailed programme and submit it after we have talked matters over together.

Assistant Superintendent's tour.

93. Mr. Bhāndārkar will follow up his last season's work from where he left off, and continue visiting places in the Jodhpur Kishangarh, and Jaipur States. Some of the more important places known to possess antiquarian remains are Asarlāī, Chāwaṇḍiā, Pichyāk, Baḍlu, Nagar, Āṁvā, and Kakoḍiā.

HENRY COUSENS,

Superintendent, Archæological Survey,

Western Circle.

Poona, 12th July 1910.

PART II.

94. The most interesting and important work of the Circle, during the last touring season, was the excavation of the Buddhist *stūpa* at Mirpūr-Khās, near Hyderabad (Sind). The following account of this was sent to Government at the time. Read my last Progress Report (for the year ending 31st March 1909), paragraphs 131-135. For "ten acres" in 131 read "thirty acres."

95. I arrived at Mirpūr-Khās on the 19th January 1910, but found that our office kit, which had been sent *viâ* Karāchi, had not turned up. It came, however, on the 21st. As soon as I could arrange for coolies I started digging at the *stūpa*. As the mound was practically without shape or form, save that the central core of sun-dried bricks, rising above the rest, roughly indicated the middle of the *stūpa*, I drove trenches in towards the centre from the ground level on the outer margin of the slope on the south and east. This was to try and strike the edge of the *pakkā* brick basement of the *stūpa*, if such existed within the mound. I had only just started this when I had to obey a summons to visit Māndu in Central India in connection with the conservation work going on there. It was the 2nd February when I returned to Mirpūr-Khās. While away, I left my men in charge of the digging. On my return I found they had struck solid brick-work in both cuttings, and, upon following the edge of this, I found it to be a square foundation. It was not long before we located and unearthed the S.-E., S.-W., and N.-W. corners. But, before finding these corners, I had directed a cutting from a higher level upon the south side into the centre of the mound as nearly as I could guess it. On finding the corners of the foundation I was able to locate the centre with greater confidence (Photo. No. 3428).

Mirpur-Khas.

96. Down through the centre, a well, about 10 feet in diameter, was sunk; while, at the same time, further opening up of the brick basement was being made. This well was sunk in the hope of coming upon a relic chamber in the heart of the *stūpa*; but of this I was somewhat doubtful, since it was recorded that Mr. J. Gibbs, in 1859, excavated the base of a brick *thūl* at this place, and found a vase of fine earthenware containing some pieces of crystal and amethyst. But then, again, I considered that, if this had been a relic casket, he would have had something more to say about it, and so I settled down to find out for myself by going to the bottom of the mound.

97. I began also to clear the débris around this core of *kachā* brick-work, in which I expected to find some of the fallen carved and decorated brick-work from the upper walls that had been destroyed, and succeeded in unearthing many fine fragments displaying an endless variety of designs in Greek fret, delicate scroll work, grotesque faces and figures, lotus leaf mouldings, figure medallions, chequer work, basket patterns, etc. (Photo. No. 3456).

98. While at this work on the south side of the mound, the diggers, working near the surface, rolled away a fine head of a Buddha, and, upon examining the spot, I found it belonged to an image which was buried just below the level of the rough platform upon which they were working. Clearing the earth and brick débris from around this image, it was seen that it

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* Classification of monuments for conservation purposes is as follows:—

I.—Those monuments which from their present condition and historical or archæological value ought to be maintained in permanent good repair.

II.—Those monuments which it is now only possible or desirable to save from further decay by such minor measures as the eradication of vegetation, the exclusion of water from the walls, and the like.

III.—Those monuments which from their advanced stage of decay or comparative unimportance it is impossible or unnecessary to preserve.

The monuments in classes I and II are further sub-divided, thus—

I (*a*) and II (*a*).—Monuments in the possession or charge of Government or in respect of which Government must undertake the cost of all measures of conservation.

I (*b*) and II (*b*).—Monuments in the possession or charge of private bodies or individi

occupied a niche in a ruined wall running east and west and facing south. I then examined the edge of this platform, upon the north side, and soon found the tops of some of the pilasters of the same wall on this side. I had thus found the edges of the remains of the walls of the great square basement upon *which the round tower of the stūpa* stood, and men were set to work to follow this all around. Up to this moment I had little hope of finding anything very definite in the way of walls.

99. It was now found that the whole of this basement wall, on all four sides, had been carefully embedded in burnt brick, laid in mud, for a distance of some ten to fifteen feet or more out from the walls. On laying bare the walls, down to the original *ground* level, *the reason for this was very* apparent. It was found from the lines of the great mouldings, running round the basement, that the walls had bulged out, and had also sunk in the centres some 7 or 8 inches, due, no doubt, to the immense dead weight of the superstructure and ... build- ... only ... e the ... rly of the images of the Buddha in the panels. I, at first, thought it a device to hide the images from the eyes of the early Muhammadan invaders, whose iconoclastic tendencies, in those early days of Islām were very pronounced; but even a casual look at the basement is sufficient to shew the real reason (Photos. Nos. *3429-3441*).

100. The most perfect of the four walls is that on the north side, which I think, rises to within about two and half or three feet of its original height. Each of the four walls is a little over fifty feet long, and the north one rises, as it stands in its partly ruined state, to a height of 14½ feet. It is built of brick with a very fine smooth surface. The moulded basement is 6¼ feet high, ... of mouldings as shown in the photographs accompanying this report. ... ually into five spaces by two corner ... s and capitals. The cornice mouldings above the capitals are gone, and it is only one pilaster that still has a portion of its capital remaining. The corner pilasters are square below and octagonal (fluted) above. Each of the five bays has a large niche with ornamental drip stone above. In each of the three central niches is a seated Buddha in the *contemplative* attitude, with both hands in his lap, while in the outer panel, at the east end, is a complicated trellis pattern looking like a trellised window. The corresponding one at the west end is missing. The east and south walls are similar in design to this. The Buddhas are in terra-cotta, and have been painted—fair complexion, red robes (rather a foxy red), and the hair, eyebrows and pupils of eyes black. *Over each image is a fine layer, about 1/32* of an inch thick, of what I at first thought was plaster, but which I found to be, *rather*, a very thin coating of superior clay which had apparently been smeared over the raw clay image and baked with it, so as to give a finer surface for painting upon. This peels off in places, but is quite red, like the body of the image, throughout its thickness *Buddha* wears the robe over *both* shoulders and down to the feet. Most of these images have a circular mark on the foreh ... represented by a small incised circle (the *ūrṇā*). ... *but* the central image, on the south and ... settee.

... differs from the other three, and ... e monument. Pro- ... ficult to understand, ... n. *At* a point *15 feet from either* ... right angles 2 feet where there is a small corner pilaster. From these pilasters the wall runs parallel, on either side, to the face of the basement 20 feet. The middle portion between these *two points is* much ruined, but, upon excavating the débris, I found there were

three small shrines set in the body of the basement—one in the centre, facing west, and one each on either side of it at right angles to it. In the débris and fallen brick-work, here, were found over a hundred unbaked clay votive tablets, one baked clay mould for making them, and thirty-six corroded circular copper coins (Photos. Nos. 3442-3449).

102. These small shrines, no doubt, held portable images of the Buddha which were probably carried away. But in the centre shrine was found a fine image, 2′ 6″ in height, of a prince or king, with a curled wig, and resting his left hand upon a wallet or money bag slung round his waist. It may be a portrait statue of the person who supplied the funds for the building of the *stūpa* (Photo. No. 3453).

103. Whilst the work of the excavation of the walls was going on, the well in the centre of the mound was sinking steadily, until the evening of the 19th February, when *pakka* burnt brick was struck in the middle of the floor of the well. Work was stopped until next morning. From the time of the unearthing of the Buddha images in the wall panels, an all-night watch of four men was put on the mound to guard against any attempt at mischievous mutilation.

104. The Commissioner in Sind, the Deputy Commissioner of Thar and Pārkar, of which district Mīrpūr-Khās is now the head-quarters, and two other officials, had arranged to come out and visit the mound on the morning of the 20th. They were thus fortunately present at the opening up of the brick chamber, and the finding of the relic coffer and relics. The cubical mass of burnt brick-work measured about 3′ 6″ each way and about 2 feet deep. Upon lifting a couple of layers of brick from the top, a little square chamber or well was discovered within, about 15 inches square and 12 inches depth, in the centre of which, and fitting it fairly, was a large roughly-shaped circular stone. In each of the two corners beside it, the S.-E. and S.-W., was a little red earthen pot, with narrow mouth, full of sand. The other two corners were empty. The chamber was set with its sides north and south, and east and west. Upon the top of this stone, which was the relic coffer, was a quantity of grey sand, such as is found a few feet below the surface here, in which were found coral and gold beads, very minute seed pearls and some grains of wheat. The upper stone was then carefully lifted, when it was found to be the lid of a heavier stone lying beneath it. In each stone, in the middle, had been scooped out a conical hole about 3 inches in diameter, that in the lower stone being about 3 inches deep and that in the upper, or lid, little more than one inch. The faces of the two stones were not very smooth, so did not produce complete contact with each other all over (Photos. Nos. 3451, 3450 and 3456).

105. In the middle of the hole in the lower stone, packed round with grey sand, was standing a little crystal phial, $2\frac{3}{8}$ inches high by about one inch wide at its widest part. It is six-sided and tapers slightly to the mouth, around which is a thick lip, and over which was placed a silver cap much corroded. On the top of the cap had been placed a copper ring, perhaps a finger ring, but very much encrusted with verdigris which had fastened it to the cap. In the sand, around the phial and around the stone coffer, were found more coral and gold beads, a very small gold ring, crystal beads and ten copper coins. These coins are much corroded, but it is hoped they may be cleaned sufficiently to reveal their identity.* They are about $\frac{3}{8}$ inch square and about $\frac{1}{8}$ inch thick. The coins already mentioned as having been found on the west face of the *stūpa* basement are circular.

106. An examination of the crystal phial, the lower half of which was encased in silver, much corroded, shewed that the bottom of it did not exist, it having been broken off. The silver casing was added to the bottomless bottle to form a new bottom. Within this phial was found a small cylindrical silver case, with lid at end like an ordinary tin case, about the size of $\frac{7}{8}$ths of an inch length of ordinary lead pencil, being rather more than a quarter of an inch in diameter. It had been wrapped round with gold leaf. As the lid was corroded on to the

* These have been cleaned, and, though much defaced, look very like punch-marked coins. The circular coins are early Arab coins.

case it came to pieces in trying to remove it. Within this case was a smaller gold one, $\frac{7}{16}$ths of an inch long and $\frac{3}{16}$ths of an inch in diameter, with slide-on lid as in the case of the silver one, but in perfect ... its pristine lustre. This was opened, ... sheet of paper (not at the *stūpa*, b... mentioned above). Its only contents ... the size of a pin's head, and a few spe... we began to fear we had drawn a blank ... of which came nearly an egg-spoonful ... lumps amongst it. The largest lump, about a quarter of an inch square and a tenth of an inch thick, has the curve and texture of bone that has been charred, and an examination of the rest, under a magnifying glass, leaves little room for doubt but that the powder is human funeral ash, and therefore the relic sought. There was far too much to go into the gold case and perhaps, for that reason it was placed in the bottom of the phial, under the silver case, the cases also being enclosed, since they had been made for it, and were hence sanctified to that use.

107. In the débris from the ... terra-cotta medallions, 8 inches in diam... ...g a jewelled crown, from under which flo... ...like curls. He is stout with a big paunch. In his right hand, resting upon his raised right knee, he holds a lotus, and in his left, upon the left knee, a depleted money bag.

108. The only stone about the *stūpa* was the relic coffer, everything else being in brick or terra-cotta.

109. In the Buddha panels, in the walls, he is in the contemplative attitude, while on the tablets we find him in the earth-touching and teaching attitudes. In the ... seat. ... rather ... alone, is found the Buddhist formula in letters of about the 7th or 8th century. These tablets vary in size from about 6 inches to about 2 inches, in the longest diameter.

110. After sending in the above report I have read the copy of a letter in the *Bombay Gazette* of the 9th March 1910, said to have been sent by the Jaina Śwetambar Conference, Bombay, to the Commissioner in Sind, claiming that the "idols" discovered at the *stūpa* at Mīrpūr-Khās are Jaina images.

111. I may say at once that I have ever found the Jainas to be woefully ignorant of the iconography of their own religion. To say that the images on the *stūpa* at Mīrpūr-Khās are Jaina is simply absurd, and the veriest tyro in the study of Buddhism and Jainism does not need a second glance at them to know what they are. I had a visit from a party of four Jaina gentlemen from Karāchi, who said they had heard that a Jaina *mandapa* had been unearthed here and that they had come to see it. They may have been sent in connection with the enquiries that the Conference said they were making, but they did not say so. However, I think I convinced them of their mistake in supposing the *stūpa* to be a Jaina erection. They called one of the Buddhas on the walls Pārasnātha, notwithstanding the fact that Pārasnātha *always* has a snake hood canopying his head, which this had not. Jain images are always nude to the waist, and, in the case of Digambar Jainas, nude altogether. These images have voluminous robes covering the entire person which are painted a dark red, the features being a wheat colour. The let... "Buddha who in contradistinctio... is always represented as having ... a little raised above and taken as ... in the votive tablets, that I h... attitude, *i.e.*, with *one* hand in ... and also in the teaching attitude ...

* I am not so sure now but that this mite, which I have preserved, is a relic, and that there were the relics of two persons in the same reliquary. I am writing on this more fully in my article for the Archæological Survey Annual.

In the last he has his legs *hanging down from the seat*, European fashion, and not cross-legged upon the seat as is the invariable attidude of the seated *tīrthaṁkara*. Above all, beneath the images on the votive tablets, is the Buddhist formula.

112. A fuller account of the *stūpa* with plans and photographs will appear in the Archæological Survey of India Annual.

113. Before leaving Mīrpūr-Khās I had arranged with the Public Works Department to have a wire fence placed around the *stūpa*, and I handed over charge of the monument to the Deputy Commissioner, who has since had it declared as a protected monument.

114. I have come to the conclusion that in Sind, in the early centuries of the Christian era, the prevailing religion was Buddhism, and that Buddhist establishments were thickly scattered over the whole province. Some of the remains of these which promise to outnumber Hindu or Brahmanical remains, are now coming to light, and one of the reasons why they have not been discovered earlier is that they have not been spotted by any one capable of recognizing them. For instance, the *stūpa* which stands close beside the railway, near Tando Muhammad Khān, which cannot fail to be seen by all who pass by, was supposed by an official, whom I met, to be a survey bench-mark—a tower some fifty feet high!

Ia. Tando Muhammad Khan.

115. This last tower which stands beside the railway line, about six miles to the north by west of Tando Muhāmmad Khān, emerges from a hillock of débris, being constructed of sun-dried brick. Its sides are scored by the rains of centuries. The outer ornamental casing of burnt brick has been removed, but in the *débris* may be found many sculptured fragments, shewing that the work must have been of the same style as at Mīrpūr-Khās. The *stūpa* must have been considerably smaller than the latter. The season was too far advanced to attempt any excavation work upon it, and it is reserved for next season.

116. About 2 miles to the north-west of this, on the top of the hill, are the remains of another small *stūpa*, which consist of a few heaps of débris. These *stūpas* were first brought to my notice by Mr. F. Wright, when he was Executive Engineer, Fuleli Canals.

Ia. Jhirruck.

117. In the Journal of the Bombay Branch of the Royal Asiatic Society, Volume V, page 355, is a notice of a Buddhist *stūpa* upon a low flat-topped hill, about three and a half miles south by west of Jhirruck on the Indus, which was excavated by a Mr. Cole about 1853. At present there is nothing but a shapeless low heap of brick débris, in which there is hardly half a dozen carved bricks to be found, and no fragment of the walls remaining. In the centre, a hole had been dug to the ground level. There are signs of basements of other rough rubble buildings upon the hill top; there must have been a small community up there at one time. A number of carved bricks from Mr. Cole's digging was sent to the Bombay Branch of the Royal Asiatic Society, which may still be seen in their Museum. The plan given in the *Journal* is very inaccurate and must have been made from memory. Most of the bricks measure $18'' \times 10\frac{1}{2}'' \times 2\frac{1}{2}''$.

Pattadakal.

118. The village of Paṭṭadakaḷ, upon the bank of the Malprabhā, lies about eight miles in a straight line west of Bādāmī railway station in the Bijāpur district, but by the cart-track round the hills it is twelve miles. It is but six miles from Aihoḷe, the ancient temples of which place have already been described in my previous report. It is but a small village, not so large as Aihoḷe, but like it full of the remains of other days, when the early Chalukya kings ruled the land. Paṭṭadakaḷ was probably their principal religious centre while Bādāmī was their civil capital. There are, within the village, two very old temples more or less the worse for centuries of weathering and neglect, while outside, to the west, is an old Jaina temple, and between it and the village the ruins of another.

119. Contrasted here, more strikingly than at Aihoḷe, we have the northern and southern types of *śikharas* or towers, and these were erected long before the

hybrid mediæval Chalukyan style was evolved. The difference between these two types is very marked, the one rising in the heavy horizontal storeys of the south, and the other in the lighter and more graceful vertical lines of the north. Paṭṭadakal seems to have been a point upon the dividing line between the styles, where they both over-lapped.

120. Of all these old shrines, one only is in use as a religious building, and that is the largest, the temple of Virūpāksha, facing the river. Fortunately this one has a number of inscriptions, from which we gather, not only the date of the erection of the building, but the circumstances under which it was built, together with the builder's name. It was built for queen Lokamahādevī in celebration of her husband Vikramāditya II having thrice conquered Kāñchi, in the eighth century A. D. There is very great resemblance between this temple and its sculptures and the great monolithic temple of Kailāsa at the Elurā caves, which is more than accidental, and it may easily be accounted for. Vikramāditya, when he sacked Kāñchī (Conjeveram), was no doubt so struck with the temples he found there, that he brought away architects and workmen to construct one on the same lines in his own capital. During the reign of his son Kirttivarmā II, the

territory and practically

time this king was exca

called, had it copied in the rock at Elurâ, where it is the furthest north of any Dravidian temple that we know.

121. As I intend contributing an illustrated article upon the old temples at Paṭṭadakal to the Survey Annual I need not go into further details about them here.

Badami.

122. Bādāmī, another centre of the older Chalukyan work, was the early capital of that dynasty when it was known under the name of Vātāpi. Here we have an important group of caves, partly Hindu and partly Jaina. The town with its lake behind it is held in the embrace of the hills which circle around them, throwing out fortified horns to the north and the south. The temples here, though some are as old as the oldest at Paṭṭadakal, are smaller and plainer than those at that place. An interesting find that we made here was a temple of Lakulīśa, with a seated nude image of that deity in the shrine. The image had been broken in halves. The temple stands to the back or east of the Bhūtanātha group, on the east margin of the lake.

123. Not far

of the tank, is a gr

so fallen as to form

under the rock, where a long tunnel-like opening is left. On the cliff face, inside

. But it is neither

ces, bracelets, and

he hair, so far as

can be seen where not encrusted with *chunam* and oil, is in knobbly curls, and there is the Buddha-like lump on the top of the head. The legs are in the usual cross-legged position. The right hand, which is raised from the elbow before the breast, holds a *mālā* or rosary, the beads of which are being passed between the fingers. The left hand rests, Jina-like, in the lap, palm upwards.

throne the front of which is divided

ting straight to

outwards. On

bearer, and behind him is the usual throne

The whole image has been fouled with

ead and forehead are a dirty shiny white,

aste and oiled.

125. The story in connection with it is that, once upon a time, there was a *rājā* or *rāyā*, who was afflicted with white leprosy, who, on coming to Bādami,

was cured of it. This is his image, it being known locally as Koshaṭrāya, *i. e.*, the *rāyā* who had "*kushṭa*" or white leprosy. It is evident that the story has been suggested by the white shiny patch on the head.

126. Beside it, on the rock, a little way to the right of the figure, is a very small image of a fat little figure.

127. It has more the appearance of a *Bodhisattva* than anything else. Behind the head is a nimbus, while, above it, are the branches and foliage of a tree. Or can it, by any possibility, represent the Rāshṭrakūṭa king Amoghavarsha I (Cir. A. D. 850) "after he had abdicated the throne in consequence of the growth of the ascetic spirit in him?"* He was a most devout Jaina and took a very active part in religious matters. It is possible he may have retired to Bādāmī, and have spent the remaining years of his life in or near the Jaina cave, which, at that time, was, perhaps, two hundred years old.

BIJAPUR.
Adil Shahi Coins.

128. An important find, which I have been fortunate enough to make during the year, was a great quantity of copper coins of the 'Adil Shāhi dynasty of Bijāpur, amongst which there are at least eight types of the kings Ibrāhīm II, Muhammad and Sikandar, two of those of the first named king being particularly beautifully designed coins. The Rev. Dr. George Taylor of Ahmedabad has helped me in a preliminary examination of these, but there are many doubtful points in their reading which have yet to be settled. These are specially interesting since 'Adil Shāhi coins have not, as yet, been published, nor included in the lists of any museum that I am aware of.

* *Early History of the Deccan*, p. 69.

PROGRESS REPORT OF THE ASSISTANT SUPERINTENDENT.

BOMBAY.

1. In my last year's Report I have stated that I was at Maṇḍor for two months, helping the Director-General of Archæology, who was excavating some old ruins there. In fact, I was there till about the middle of April 1910.

Junagadh. From Maṇḍor I proceeded to Junāgaḍh in Kāṭhiāwāṛ to prepare estampages in duplicate of the Aśoka edicts, under the instructions of the Bombay Government, General Department, communicated in their letter No. 5086 of 12th August 1908. The estampages were taken and duly despatched to the Director-General in order to be forwarded to Prof. E. Hultzsch, who has undertaken the work of revising the *Corpus Inscriptionum Indicarum*, Vol. I.

2. A word or two will not be out of place about the shed that has been I. raised over the inscription rock (Photo. No. 3285). This rock contains no less than three inscriptions, of three different periods, and engraved by three different royal families but which are all of equal importance. And the antiquarian world can never be too thankful to the Darbār for having erected a substantial [illegible] injuries. But the structure is a [illegible] lern style to be in keeping with the [illegible] . A plain structure similar to that [illegible] Bijoliā in the Udaipur [illegible] ere much better, not to [illegible] . Again, enough space is not left between the inscription rock and the walls of the shed to enable one to photograph it if he wishes.

3. A rival to this inscription rock has recently sprung into existence. About half a mile to the east of this place on the road which leads to the Girnār hills is another rock containing all the fourteen edicts of Aśoka. These were caused to be incised, I am told, by the Junāgaḍh Darbār under the supervision of Mr. Vallabhji Haridat Āchārya, Curator of the Rājkoṭ Museum. I wondered what could have been the object of preparing this lithic copy, so to say, of Aśoka's inscription. But I was informed that in case the original genuine inscriptions were destroyed, its present copy might acquaint the world with its contents. If this explanation is true, it is inexplicable why the inscriptions of Rudradāman and Skandagupta were not similarly copied. For, these are also important, and their copies would be useful in informing the world of what these inscriptions contained, in case the latter were by some mishap destroyed. Again, it is inconceivable how the lost portions of the fifth and thirteenth edicts could have been restored beyond all doubt. Anybody who has studied the Aśoka inscriptions knows how impossible it is to propose any restorations in the Girnār text, that can be pronounced certain and indubitable, although we have versions of the same edicts elsewhere to help us. Be that as it may, the new inscription rock will not come for some centuries at least to have historical interest of any kind attached to it, and will for the present remian a mere object of idle curiosity. In the meanwhile, it would be a good thing if the Darbār issues orders to engrave somewhere on the new rock in modern Devanāgarī the reason why the new inscription was incised and the date when it was finished. This will for ever prevent people mistaking it for the genuine Aśoka rock inscription.

4. An object of great interest to the antiquarian is the Bahādur Museum at Junāgaḍh. Here are deposited the relics and sculptures (Photos. Nos. 3283-3284) found by the late Sir James Campbell [illegible] latter has been very well described by [illegible] and by Mr. Cousens in *Journal Beng* [illegible] describe it here. I was able here to examine carefully the Kshatrapa coins unearthed in Uparkoṭ some time ago and described by the Rev. Mr. Scott in

the *Journal Bombay Asiatic Society*, Vol. XX, p. 201. Hon. Mr. Mirza Abbas Ali Baig, who was then Diwān of Junāgaḍh, was kind enough to allow me to make a selection therefrom for our Museum, which is ultimately to be merged into the Prince of Wales Museum. Fifty-seven coins were accordingly selected, perhaps the best of the whole lot. Many other sculptures, brought to light in the various parts of the State, have been collected and exhibited in the Museum. (Photos. Nos. 3281-3282). They are not of much interest except one. This one is a rather worn out and mutilated image of Sūrya. But what is of interest here is that a sword is represented as going right across his body from behind.

5. Junāgaḍh, and Mount Girnār, which is not far off, are full of antiquities varying from Buddhist caves of the 2nd or 3rd century to the Jaina temples of the 13th century. It was, indeed, a sad sight to see some of these caves utterly neglected and, in fact, used as public latrines. I had spoken about this matter to the Diwān, but I do not know what steps have been taken to put a stop to this nuisance. This brought us to the end of our touring season 1908-1909.

JAIPUR STATE.

6. Our next touring season commenced early in November following and with a view to visit Bairāṭ. Here is an Aśoka inscription, whose estampages also we were instructed to prepare. The route, by which we were advised to go, was *viâ* Nīm-kā-Thānā, but this was any but satisfactory; and when I actually went to Bairāṭ, I was informed that the best route was from Alwar *viâ* Ghāzi-kā-Thānā. While at Nīm-kā-Thānā, I visited the *chhatris* of Māvṇḍā, three miles north of it (Photo. No. 3474). The two largest of these are of Dalīlsingh and his son Lachhmansingh, both Rājāvats of Dhūlā, a well-known seat of *jahāgir* in the south of the Jaipur State. Both are said to have died there while fighting with Javhārmal, the Jāṭ king of Bharatpur, who was a source of great trouble to the Jaipur *rāj*. In one of these *chhatris* is a short inscription mentioning the name of Dalīlsingh and specifying the date 1827 V. S. = 1770 A. D. There is another inscription here but in a third small *chhatri*. It speaks of the *chhatri* as being of Rājā Harasahāyajī and as being built in *Saṁvat* 1825.

III. MAVNDA.

7. Bairāṭ has been commonly identified with Virāṭapura or the city of Virāṭa, king of the Matsya country, in whose royal household the five Pāṇḍu brothers took service in their disguised characters. This claim has no doubt been disputed by two other places in the south. One of these is Hāngal in the Dhārwāṛ district, which, in the inscriptions of the Kādamba dynasty, is called Virāṭanagara. The other place is Dholkā, in the Ahmedābād district, near Kāṭhiāwāṛ. And it is this Dholkā, with which Virāṭ rebuilt as Vijayapura by the Guhilot prince Vijaya, is to be identified, and not with Bairāṭ as supposed by Cunningham. There can, however, be no doubt that the Virāṭapura of the *Mahābhārata* is to be identified with our Bairāṭ. For, in the first place, the name Virāṭa is preserved in Bairāṭ only, and not in Hāngal or Dholkā. Secondly, the province round about Bairāṭ is still known as Matsyadeśa. And, thirdly, most of the places sacred to the memory of the Pāṇḍavas, which are mentioned in the *Virāṭaparvan* of the *Mahābhārata*, are still pointed out at Bairāṭ by the people. Thus we have *Bhīm-ki-ḍungrī* where Bhīma lived, also the hill where Kīchaka's palace was situated, the Bāṇa-gaṅgā which was brought into existence by Arjuna with his arrow, the marks of the feet of the Kurus and the cattle pilfered by them, and so on. All things considered, Bairāṭ has the best claims to be identified with the old Virāṭapura. This is quite in keeping with the fact that at Bairāṭ only objects of the greatest antiquity are found.

BAIRAT.

8. Bairāṭ has also been identified with the *Po-li-ye-to-lo* of Yuan Chwang, whose king according to that Chinese traveller, was of the *Fei-she* or Bais Rājpūt tribe. Al-Biruni (A. D. 930-1031), contemporary of Mahmud Ghazni, speaks of Narānā or Bazanah as the capital of Guzrāt. His details suffice to identify it with Nārāyaṇpurā, the capital of Bairāṭ. The district round

about Bairāṭ thus appears to have been once called Gujarāṭ. This need not surprise us because this district was once held by the Gurjara-Pratihāras and afterwards by the Baḍgūjars who are still found in numbers there.

9. The principal objects of antiquarian interest here are three: (1) the

the temple (Inscr. No. 2506). It is dated in *Śaka* 1509 = A. D. 1587 when Hīravijaya was the pontiff and Akbar the supreme ruler. Then at Vairāṭa had been stationed by the latter one Indrarāja who was in charge of the *draṁga* or forests of Vairāṭa. He was a Śrīmāla bania by caste and of Rākmana *gotra*. He had already been placed, we are told, in charge of many villages by Todaramalla, Akbar's minister. He erected this temple, which was named both Mahodaya-prāsāda and Indra-vihāra (doubtless called after him), and dedicated it to Vimalanātha. Vimalanātha is here called *mūlanāyaka*, of course, with reference to the other *Tīrthaṁkaras, viz.*, Pārśvanātha, Chandraprabha and Ajayarāja, whose images also he set up in his father Bhāramalla's, his own, and his brother Ajayarāja's names respectively. In the inscription Vairāṭa is called

…e receptacle of many hill
mention of Abul Fazl in
ery profitable copper mines.
d with fragments of slag
from the ancient copper works.

10. *Bijak-pahāḍ* has been so well described by Cunningham that there remains very little for me to say. I believe with him that what is called the Bhābrā

the word *bījak* shews, the
it. And the old people
…ed off nearly eighty years
ago by a European officer. His name, however, is curiously given as "Imti" and not Burt. I do not believe that this inscription was found at Bhābrū,

Bhābrā. Bhābrū is
were two different
ddhism and where
Aśoka, therefore, thought it advisable to have his inscriptions engraved separately. On the other hand, I visited Bhābrū and made a careful search there. But not a single object of antiquarian interest was found. Bhābrū, before the railway line had been opened, was a place of importance, as it was a halting place on the road from Jaipur to Delhi. This is attested by the number of *dharmaśālās* and *sarāis* that exist there, though now in a dilapidated condition. Major Burt on his way either to Delhi or to Jaipur must have halted at Bhābrū, and, having heard of the *Bijak-pahāḍ* and the inscription thereon, must have visited the place, especially as it was not more than twelve miles. Bairāṭ being then a comparatively insignificant place, the inscription stone must have been named after Bhābrū. The inscription stone originally lay, I am told, near the shrine of Hanūmān below the rock known as *top* or canon, on the first or lower platform on the summit of the hill. All people told me, as was quite

to the whereabouts
llowing transcript of
bhār hai lījyo kāl
. and Maṁdolā tanks,
and the Akhe banian tree is (a treasure), weighing one lac of elephants; it should be taken out when there is famine." It was in search of this treasure that excavations were carried on by a *killedar* named Kitājī Khaṁgārot in A.D. 1845, and not by the Mahārāj of Jaipur as Cunningham says. The latter adds that nothing was discovered in this excavation. Carlleyle was, however, told that a golden casket had been discovered. But from the enquiries I made, I learnt that, as a matter of fact, nothing came to light (Photos. Nos. 3479-3481).

11. What is called the Bairāṭ Minor Rock Edict was first discovered by Carlleyle. This edict is engraved on a block lying separately, but immediately below the hill locally known as *Bhīm-kī-dungrī*, or the Pāṇḍus' Hill as he calls it (Photo. No. 3476). It is inscribed on the eastern face and near the lower

end of the rock (Photo. No. 3477). The inscription is highly weather-worn, and I doubt whether even the estampages I took would be of any use in finding out the correct Bairāṭ version of the edict.

12. The following paragraph from Carlleyle's description of Bairāṭ beautifully illustrates how an antiquarian is in danger of jumping up to wild conclusions, if he does not properly and fully avail himself of local information :—"I have to mention," says he, "a curious discovery I made in the ground immediately in front of the rock on which the inscriptions are, and close under the larger inscription. There were two larger boulder stones half buried in the ground directly under the larger inscription; and as the lowest line of this inscription was at the height of only 1 foot from the ground, I found the boulder stones very much in my way in standing to take an impression of the inscription. I consequently ordered my men to dig the earth away from the boulder stones, and then to roll them out of the way . . . . After these larger boulder stones had been removed out of the way, I found a layer of smaller boulder stones underneath them, amounting to perhaps half a dozen or more altogether. After removing these smaller stones I came to earth; and finding a small fragment of old pottery, I dug still deeper into the earth, and at a depth of about 2 feet below the original position of the bottom of the larger boulder stones, or about 2 feet 9 inches to 3 feet below the surface of the ground, I discovered four earthen vessels, which, on examination, I found to be cinerary urns containing human bones. These vessels were placed regularly in a line, all on the same level . . . . Could it be possible that these cinerary urns and human bones might be in some way connected with the purpose of the inscriptions immediately above them? What seemed to me the most extraordinary circumstance was, that the boulders and stones which lay over the top of the cinerary urns appeared to be *in situ*, or in their natural position, like any of the numerous other boulders which were sticking in the ground round about; and I do not think that these stones were placed in the position in which I found them by any artificial means! I therefore believe that the boulder stones must have come into the position in which I found them, jammed against the rock, by the agency of some powerful flood or current of water; and consequently that the cinerary urns and bones may be of very great and unknown antiquity."

13. Now, the truth of the matter is that it is a custom with the people of many castes in Bairāṭ to collect the ashes and bones of the dead body on the third day after cremation and deposit them in an earthen urn. They bury it underground with some mark to distinguish it from others, and leave it there till they find it convenient to take out the ashes and throw them in the Ganges. The whole place on the east and north of the *Bhīmjī-kī-ḍungrī*, below which is the Aśoka inscription rock, is cemetery ground, and such cinerary urns are buried, I was told, all along this line of the hill. In fact, I was shewn a spot, quite in the immediate vicinity of the inscription boulder, where the ashes of a person, dead about a week before I came there, were buried. It is no wonder that such remarks as those of Carlleyle afford a nice occasion to people like the author of the Pickwick papers to crack jokes at the expense of antiquarians.

14. Not far from this hill and to the east of it are what are called *Satī-kī-chhatrīs* or *maṇḍhīs*. They are structures raised over the places where women of Bairāṭ in ancient days became *satīs*. The *chhatrī* described by Carlleyle is one erected over the ashes of Lāḍī-Jamanā, who immolated herself as *satī*. Her husband's name was Pāṇḍe Chhītaramala, son of Toḍara and grandson of Dhaṇīyā, and he died in V. E. 1743. Lāḍī-Jamanā was the daughter of Mohana, a minister, and of the Jhāḍolā *śāsana*. The *chhatrī* was built by Chhītaramal's nephew Sāvaldās, who is said to have been a Gauḍ Brāhmaṇa and of the Hariītavāl *śāsana*. One of Chhītaramal's brothers was Sabalsingh, who obtained the title *singh* and the village of Pāpḍī as *jahāgir* from the Muhammadan Emperor, Naurangśāh. Who this Naurangśāh was is not definitely known, but he is commonly indentified with Aurangzeb. The present *jahāgirdār* of Pāpḍī is a descendant of Sabalsingh, and is called *ṭhākar* although a Gauḍ Brāhmaṇa. In the *chhatrī* is the sculpture of a horseman, who is always taken to represent the cavalry soldier that died on the battle field and was the husband of the women who followed him as *satīs*.

Such sculptures are found in numbers throughout the whole of Rājputānā and particularly so in Mārwār. But I fail to understand how Carlleyle finds in this mode of sculptures an intimate connection with the Kalki *avatāra*. Kalki, who is to come yet, is to be a warrior riding on a horse, and is consequently naturally figured like a horseman. But how "it has been appropriated as a symbol of *satti*," as he says, is certainly inexplicable to me.

15. From Bairāṭ I went to Āmer *viâ* Manoharpurā and Achrol. It is situated in a gorge of hills called *Kālī Koh*, and was the ancient capital of the Kachhwāhā Rājpūts for six centuries, being an ideally strong place. By reason of its rather low and cramped situation, it became too small for being the capital of such an influential and rapidly extending state as Jaipur had become, and so Sawāī Jaysingh had to build Jaipur six miles off. The most important and probably the oldest temple here is that known by the name of Ambikeśvara, said to have been built by Rāja Ambarisha, son of Māndhātā, king of Ayodhyā. And it is even said that the place Āmer or Amber was so named after this prince. The temple in question is a group of six shrines. The principal shrine is dedicated to Ambikeśvara, but contains nothing old. The *liṅga* called Ambikeśvara referred to by Tod and Cunningham is really not in a *kuṇḍa* or tank but here in this shrine. In front of it is a *dīpa-stambha* or lamp column, which, it is said the king of Āmer always saw before taking his day meal so long as it was the capital. Near this shrine is another, which faces the north and has two porch pillars of at least the tenth century (Photo. No. 3488). In the *sanctum* are four images. Two of these are of Trivikrama, one being as old as the pillars themselves. These images are lying loose, but are worshipped every day. In a shed close beside this shrine is an old sculpture with three figures, probably a fragment of some old door-frame, which also is, strange to say, worshipped as the image of Śītalāmātā (Photo. No. 3489).

AMER.

16. At Āmer I found no less than three temples which were originally Jaina, but were afterwards appropriated to Śiva worship. The oldest of these is *Lāl-Śāh-kā-mandar*. The interior of the temple, as it is at present, consists of three contigu ... or closed hall in front. The lintels of t ... also the doors of ... raised *dais* in t ... In the centre is ... *liṅgas*, four Nandins and three Gaṇapatis. One of the *liṅgas* has four busts carved in front, one on each side. In one of the niches in the inside of the walled enclosure is an old elegant image of Kārtikeya (Photo. No. 3485) not later than the tenth century. He is seated on a peacock, and had orignally six hands.

17. There are many other temples too numerous to mention, none of which except two are either archæologically interesting or visited by travellers. ... The first is a quite

... is, however, wrong in saying that it is on a ... tion was engraved. It was really on a pillar in the front row facing the east, and had well nigh been concealed when I was there by a thick coating of whitewash. The Jagatsravanji temple is a very fine building in excellent condition, famous for a remarkable gateway and with a beautifully carved ... Nos. 3486-3487). It was built by Mānsingh, ... ore and eighty lacs of rupees. The image in the shrine is of Girdharji—the same that was worshipped by Mirābāī. Mānsingh brought the image from Chitor when he conquered it. In the battle fell his son Jagatsingh, after whom the temple was named *Jagat-śiromani*, which has now been corrupted into Jagat-sravanji. The image is of black stone with two hands. In the Garuḍa pavilion are two short inscriptions with the dates V. E. 1611 and 1719.

18. But the most interesting object to a tourist is the palace. It is built rather low in the hill instead of on lofty pedestal of rock, but it is most picturesquely situated as it overlooks the Māvṭā lake. The palace was commenced about 1600 by Rājā Mānsingh. Additions were made by Jaysingh I (the Mirzā Rājā), and it was completed in the 18th century by Sawāī Jaysingh. It was this latter prince, who built the peerless gateway, called the Gaṇeś Pol (Photo. No. 3491), which gives access to the Diwāṇ-i-khās (Photo. No. 3492). The topmost room on this gateway is called Suhāg-mandar, from which the royal *zanana* looked at the assemblage in the Diwāṇ-i-Ām below. From a balcony here the nicest view is obtained of the Jaygaḍh fort, which crowns the summit of a hill 500 feet above.

19. On the east of the Diwāṇ-i-Ām is an open plain, where five young buffaloes are sacrified on *Navarātra* days. The north-west corner leads to a small shrine dedicated to Śilādevī, who appears to be no other than Mahishāsuramardinī. In front of the shrine a goat is daily sacrificed early in the morning, lights are waved before the goddess at about 10, and *bhog* or offerings presented exactly at noon. The priests are Bengālī Brāhmaṇas, who have long since forgotton their mother tongue, the dress and every thing of Bengāl except the custom of eating flesh which in the present case is the *bhog*—the goat's flesh—offered to the goddess. In fact, it is said that this goddess and her priests had been brought by Rājā Mānsingh from Bengāl.

20. Āmer having soon become unfit for accommodating the fast increasing population of the capital of the State, Sawāī Jaysingh in 1728 transferred it to Jaipur built by himself. Objects of antiquity can, therefore, be hardly expected to be found here. While engaged in seeing the local Museum, I was agreeably surprised to find some sculptures stored in the corners of some quadrangles. Some of them were beautiful, artistic, and of an early age. They had been all huddled together at different places without being sorted. The Resident also, who is keen on antiquarian matters, has collected several images and placed them in his garden. It would indeed be a very nice thing if both collections are brought together, properly arranged, and carefully deposited in some room in the Museum building. This room would thus serve all the purposes of the Archæological Section, which seems to have been totally ignored here. Another work I was engaged upon at Jaipur was the preparing of a list of antiquarian remains in the Jaipur State. It is indeed a pity that there is no well-informed and enthusiastic antiquarian in this state just as we had Paṇḍit Gaurishankar Ojha at Udaipur and actually have Munshi Deviprasād at Jodhpur, although Jaipur is in no way inferior to Udaipur or Jodhpur. Hence the list for this state that had already been supplied to our office is not as complete and accurate as those for the Udaipur and Jodhpur States. I, therefore, consulted almost all those persons who could pretend to any knowledge of antiquities in this state, and was thus able to draw up on the whole an accurate and reliable list for our purposes. The tour which I undertook thereafter in the Śekhāvāṭī province will bear witness to it.

JAIPUR.

21. Eight miles to the south of Jaipur is Sāngāner, said to have been founded by Sāngā. There is a temple here called *Sāngābābā-kā-mandar*, wherein his picture is worshipped. There is also a temple of Sāngeśvara-Mahādeva, who was doubtless established here by Sāngā. But who this Sāngā was is not known beyond all doubt. He is said to have been one of the seventeen sons of the Kachhwāhā king Prithvīrāja. He killed one Rājpūt named Karamsingh, who was residing at Mojamābād. The latter's Chāraṇ avenged his death by murdering Sāngā in the orchard of Kuvar Kishansinghjī. There is a large old palace here, a part of which is now used for the local dispensary. It was formerly occupied by the heir-apparent of the Jaipur State, and it is said by some that this too was built by Sāngā-bābā. The only object of antiquarian interest here is the Jaina temple called *Singhījī-kā-mandar*. Who this Singhī was is not known. This temple is supposed to be of the 11th century, and is compared by many tourists with the Ābū temples for their deep beautiful carving. But to me at any rate it does not appear to be older than the 15th century (Photos. Nos. 3493-3494).

SANGANER.

This is now a Śrāvgi temple and also appears to have been originally so, as the images of the *Tīrthaṅkaras* are all nude. In the row of the subsidiary cells, most of the images have inscriptions engraved on them. But it is by no means certain whether the images have been there *from the beginning or were* [illegible] n seem from their inscriptions to [illegible] *as Bhūrādakhodā*, Vāmakhoha and [illegible] earlier than V. E. 1658, inscriptions of which date *are referred to the reign of Mahārāja* Śrī-Mānasiṁghaji of the Kūrma dynasty. Another variant of the latter name is Kuchlāhā. This *dynastic name* is mentioned in connection with Sawāī-Jayasiṁha, who is therein called Ambāvati-svāmī, *i. e.*, lord of Ambāvati or Amer. The date supplied for him in this inscription is *saṁvatsare [illegible] 1703 Vaiśākha-māse krishṇa-pakshe ashṭamī-tithau Budhavāre.*

22. Chāṭsū is eighteen miles south of Sāngāner, and is the principal town of a *tahsīl* of the same name. The antiquities of Chāṭsū have already been described by Carlleyle *in Archæological Survey Reports*, Vol. VI, page 116 ff, so that there remains very little to be said. Old *sculptures are found in abundance here either lying loose* or built into walls But not a single temple that is old is now to be found *in or about Chāṭsū. Carlleyle, however, says:* "There is only one really old temple now standing in all Chatsu, and that is a small temple, with an ornamented conical spire, on the south-west side of the town; but there are no pillars in this templ [illegible]
but in vain. I also [illegible]
however, what may [illegible]
of the town" as Carlleyle says, but this has no conical spire, at any rate not that kind of spire with which an ancient fane is surmounted (Photo. No. 3916). The spire here corresponds to the roof, that ordinarily crowns a *[illegible]* *This miniature shrine is close beside the modern temple of* [illegible], almost on the edge of the Golerāv *talāo* and is scarcely even three feet high. I wonder what purpose it could have served.

CHATSU.

23. There is only one antiquarian object now lying in Chāṭsū, which is of sufficient interest for us. It is "a Kutila inscription of twenty-six lines on a broken black stone," as *Carlleyle calls it (Inscr. No. 2505). In his time it was "built* into the side wall of the steps leading down into a great tank at Chatsu,"—doubtless the Golerāv *talāo as* it is known there. *When I visited Chāṭsū, it had been* stuck up into a wall of the dilapidated temple of Raghunāthji in the immediate neighbourhood of this flight of steps. The temple had almost completely fallen down, I was told, on account of the high waters during the last monsoon caused by recent extensions to the *talāo* on the south-west side. A new temple to that god was being built from the materials of the old, when I was there. With this end in view the old temple was being razed to the ground, but without the least care being taken for the safety of the inscription stone, which had already been broken into three fragments. Soon after leaving Chāṭsū I wrote to the *Resident to move the Jaipur* Darbār to take some speedy steps for the safe custody of the stone, and *the Jaipur Darbār kindly promised* to remove the stone carefully to the *new temple that is being built.* I hope the Tahsildār receives orders from the Darbār before the stone is broken into atoms.

24. *The inscription consists really of twenty seven, and not twenty-six lines,* as Carlleyle says. It gives an account of an entirely new Guhila dynasty, not known to us from any other records. I am going to edit *the inscription in the Epigraphia Indica*, and consequently forbear to give a summary of it here. Carlleyle says that "in this inscription mention is made of a raja, Sri Siva Jaja Guhila, who appears to have lived between the eleventh and twelfth centuries." Now, a king named Sivarāja is no doubt mentioned in line 21, but he is therein called a Chāhamāna, and not a Guhila. This Sivarāja had a daughter named Raṭṭavā, who, we are told, was married by the Guhila prince Bālāditya or Bālārka. And in commemoration of this queen who died, Bālāditya, we are informed, erected a temple of Murāri (Vishṇu), which is the main object of the *inscription* to record. The inscription, curiously enough,

ends with the word *Saṁvat* without, however, the actual specification of the date. But though no date is given, there can be little doubt that it is to be assigned to the 10th century. Śivarāja, therefore, could not possibly have lived between the 11th and 12th centuries, as Carlleyle asserts.

25. It will thus be seen that the inscription belongs to a Guhila dynasty. This is quite in keeping with the tradition that Chāṭsū was in the possession of the Guhilas before the Kachhwāhās took it. Golerāv, the name of the *talāv*, also appears to be a corruption of Guhilarāja, another indication of the place having once been held by the Guhilots.

III. 26. Two miles north of Chāṭsū is a hill called Śivḍungar, which is crowned with, as Carlleyle aptly says, a fortified temple. It was originally a Śrāvagī fane, but now appropriated to Śiva worship. The whole temple is a modern construction, but old pieces of sculpture are here and there imbedded into the walls. The shrine is empty and in the closed hall (*gūḍhamaṇḍapa*) is a *liṅga*, which is worshipped (Photo. No. 3498). The shrine door is doubtless old, perhaps as old as the 8th century. Carlleyle says that "there was one sculpture in particular, built into the left jamb of the door of the present temple, on which there is a representation of two antique-looking human figures standing under a double-topped umbrella, and which I would be inclined to attribute even to a Buddhist origin, although the sculpture may be simply of early Jain execution." Such sculptures, however, are quite common in Rājputānā in very early temples, and there is nothing peculiarly Buddhistic or Jaina about them. At the northern extremity of the temple enclosure is a Jaina *chhatrī*, which contains a beautiful white marble pillar (Photo. No. 3499). The figures carved on them Carlleyle takes to be those of the *Tīrthaṁkaras*. But this is a mistake, for, as the inscription incised below each shews, they all are representations of the various pontiffs of the *Digambara* sect. The inscriptions also, that have been found here, confirm this conclusion. Thus one of these begins with the date *Saṁ 1556 varshe Vaiśākha śudi 6*, and then mentions the names of the pontiffs, who were of the Mūlasaṁgha, Sarasvatī *gachchha*, Balatkāra *gaṇa* and in the line of the *āchārya* Kundakunda. The name of the first pontiff here given is Padmanandin. He was followed by Śubhachandra and Jinachandra. One of Jinachandra's pupils was Ratnakīrti, at whose instructions some Khaṇḍelvāl *banias* of Ajamera *gotra* are said to have offered obeisance in the temple. The name of the place, where this temple was, is Champāvatī, doubtless one of the names by which Chāṭsū is known. The *Suritāṇa, i. e.*, the Sultān, at that time was Gyāsadīta, in all possibility Ghiyās Shāh Khaljī of Mālwā, and the local chief was *rājā* Bhāṁmara, who belonged to the Kūrma, *i. e.*, unquestionably, the Kachhawāhā, family. No king of this name, however, is to be found in the dynastic list of Jaipur. The pontiffs, mentioned in this inscription, are found in the *paṭṭāvali of the Digambara* sect published by Dr. Hoernle in *Indian Antiquary*, Vol. XX, pp. 354-355, but therein between Śubhachandra and Jinachandra is placed another pontiff of the name Prabhāchandra.

27. After leaving Chāṭsū, I commenced my exploration work in the Śekhāvāṭī province of Jaipur. The north of the Jaipur State is split up into two great divisions, one called Taṁvrāvāṭī and theother Sekhāvāṭī. Taṁvrāvāṭī is so named after the Rājpūt tribe Taṁvara, the same as the Tomara of the inscriptions. According to the traditions, the Taṁvars were at first reigning at Delhi, but were ousted from there by the Chohāns. Consequently they migrated southward, and settled at Pāṭan in Taṁvrāvāṭī. The other province was called Śekhāvāṭī after the Sekhāwats, one of the Kachhawāhā clans originated from one Śekhājī. By far the larger portion of this province is in the hands of the tributary chiefs of the Jaipur Mahārājā, who are all Śekhāwats. Of these Sīkar and Khetṛī are the two principalities of note and inportance here.

28. The first place in Śekhāvāṭī which I visited was Khāṭū in Sāmbhar

KHATU.

Nizāmat. It was no doubt once a place of antiquity and sanctity. It is mentioned in a Rāṇpur inscription as one of the important places conquered by Rāṇā Kumbha. But an earlier reference to it is to be found in the celebrated Harsha inscription of A. D. 973, in which it is mentioned by the name of Khaṭṭakūpa. It was then

also the name of a district. It had also been celebrated for the temple of Syâmji, which was demolished by the Muhammadans who built a mosque out of its materials. Pieces of old sculpture may still be seen in the walls of the mosque (Photos. Nos. 3500-3501).

29. From Khâṭû I proceeded to Revāsā principally with a view to visit Jin-mātā. Revāsā is nearly sixteen miles north-west of Khātū, and is in the *jahāgir* of the Khaṇḍelā chief.

REVASA.

interesting object was a *chhatrī near the Uparlā kuvā*, said to have been built by a Vanjārī. The pillars used here are deeply carved, and cannot be later than the tenth century. Some of them have been put up upside down (Photo. No. 3502). I wonder whence these pillars were brought. At the ancient sites round about Revāsā that I inspected, none of this size were found anywhere.

30. About six miles to the south of Revāsā is the temple of Jiṇ-mātā. It is situated at the foot of a hill, and is surrounded by a thick jungle. Round about the temple are numbers of *tibāris* and *dharmaśālās*, and beyond these are a few hamlets belonging to the *pujāris*, of whom no less than 250 families are settled here. They are all Parāśara Brāhmaṇas, and belong to one *nakh*, *viz.*, Bhopā. They say that their ancestor Mallāji first came here with king Hariśchandra of Dhārā as his priest. The waters of the streamlet close by the temple cured him of his leprosy, and the king built a temple to *Mātā*, and kept him there as her *pujārī*. Four-fifths of the presents offered by pilgrims belong to them, and one to a Chohān Rājpūt of the Sāmbhariā *khāmp*, who stays at Reṭā, three miles from the temple. Some one of his family always stays there to claim his dues. The *pujāris* have recently so much multiplied that in spite of the pilgrims flocking there they obtain a scanty living. Some have, therefore, taken to tillage. Fairs are held here twice a year, once in Chaitra (March-April) and ... from the 4th to the 8th of ... indest. The word Jin is said ... name is Jayantī-mātā. The ... As she is almost completely swathed in clothes, it is ... But from the description given to me she ... The Chohān *pujārī* sacrifices a goat every ... t fortnight, but outside the *sabhāmaṇḍapa*. The *Mātā* is notorious for her drinking propensities. It is said that if she is to be offered liquor, at least three cups have to be offered. These cups are generally taken to the goddess by the Rājpūts. The lips have only to be touched with the cup without tilting it in any way, and lo! the whole quantity is quaffed in an instant. It is said that Bhairavsinghji, father of the present chief of Sikar, took ten camel loads of liquor in order to test the strength of her drinking propensity. But when the camels ... it was found that the bottles had been emptied of their contents. ... one of *ghī* and one of oil, kept burning unceas... paid by the Jaipur Darbār. The Khaṇḍelā chiefs contribute only Re. 1-4-0.

JIN-MATA.

31. Now, with regard to the architecture of the temple the *sabhāmaṇḍapa* is doubtless old, and is, on the whole, fairly well preserved. The pillars closely resemble those of the later Osiā temples, and cannot be later than the 10th century (Photos. Nos. 3505-3506). But the wall, which runs round the *sabhāmaṇḍapa* on the north and west, is undoubte... crammed with drums and tabours that it was ... in the interior. The shrine door is a patch ... door-frame, probably the original itself. But these pieces, instead of being arranged methodically, are anyhow thrown into the walls. Other sculptures are also stuck into them, and one such is a small image of what even the ... The architrave again, ... ont of the shrine, ... rrior mounted on ... in (V. E.) 1029=

A. D. 972. The exterior of the shrine is all modern plaster work, excepting the images in the niches (Photo. No. 3507). These are unquestionably old, perhaps as old as the pillars of the hall themselves. All these except Śiva have two hands each, another indication of their early age. All these are so thickly bedaubed with red paint that it is not a little difficult to recognize them. In the principal back niche is a goddess with two hands, her right holding a sword and the left a shield, and with her vehicle the lion close beside her. In the principal niche facing the north is Mahishāsuramardinī with two hands, her right holding apparently a skull and the left a sword, and trampling upon the demon. In the remaining central niche is Śiva with eight hands, one holding a spear bearing a victim transfixed on its end. He also bears the elephant hide. It reminds one of a similar figure in the temple of Kailāsa at Ellorā. This figure is, however, mistaken by the people for Bālājī or Hanūmān. The other figures sculptured are of the regents of the quarters. But Vāyu is stuck up at the north-east, instead of at the north-west, corner, and Agni is placed twice over, one rightly in the south-east corner and once wrongly in the north side. This shews that the outside walls of the shrine have been rebuilt.

32. The lower parts of the pillar shafts of the *sabhāmaṇḍapa* contain inscriptions engraved on them, which are important for the history of the imperial Chāhamāna dynasty (Inscrs. Nos. 2509-13). The earliest of these is dated V. E. 1162, and refers itself to the reign of Pṛithivīdeva, who is undoubtedly here Pṛithvīrāja I. It records the rebuilding of the temple by one Haṭhada, son of Mohila. Two inscriptions bear the date Saṁvat 1196, and belong to the reign of Arṇṇarāja, the same as Arṇorāja, son of Pṛithvīrāja I, and contemporary of the Solankī king Kumārapāla. A fourth inscription says that in Saṁvat 1230 during the reign of Someśvara, *i. e.*, the Chāhamāna sovereign Someśvara, Ālhaṇa, son of Udaīrā, rebuilt the *maṇḍapa* of the temple. A fifth inscription is dated *Saṁvat 1382 varshe Chaitra sudi 6 Soma-dine,* when the king Mahamadasāhi was reigning. Then one *ṭhakura* Vīchuchchhāja, son of *ṭhakura* Daipati, of the Lohaṭāṇi family, we are told, rebuilt the *Jiṇi-deharā, i. e.*, temple of Jiṇi. Lohaṭāṇi is probably identical with Nāṭāṇī, a *khāṁp* or surname found both amongst the Khaṇḍelvāl and Mahesarī *mahājans*. Mahamada-sāhi of this epigraph is obviously Muḥammad Tughlaq. A sixth inscription begins with the date *Saṁvat 1520 varshe Bhādravā sudi 2 Somadine*, and records the obeisance of one *ṭhakura* Iradāsa, of the Māṁnika-bhaṇḍārī family. Māṇak-bhaṇḍārī, as it is now written, is still found as a *got* in the Māthur Kāyastha community both in Jodhpur and Jaipur. A seventh inscription gives the date *Saṁvat 1535 varshe Śake 1399 Āshāḍha sudi 15 Somadine*, and speaks of the temple of Jiṇi as having been renovated. There are a few more inscriptions here, which are, however, too insignificant to be noticed. It will be seen from the inscriptions that the temple of Jiṇ-mātā, or of Jīṇi or Jiṇī as she is therein called, was thrice rebuilt—once about the middle of the 12th century, the second time in the first half of the 14th century, and the third time about the close of the 15th century.

33. Behind the temple of Jiṇ-mātā there is an underground passage leading to a subterranean chamber, which contains the image of what is known as *Bhaṁyrā-kī-mātā*. In front of her on the ground is a bust of brass said to be the head of Jagde Pavār offered by him to the goddess. Close by is a lamp which is kept burning for ever. Above the entrance to this chamber is built into the wall a lintel which must have belonged to a Vaishṇava temple. On the projecting block is Vishṇu seated on Garuḍa, and above him are the *Navagraha*.

34. Eight miles south-east of Sīkar is Haras, where is to be seen perhaps the highest hill in the whole of Śekhāvāṭī. From the south of the village runs a rough path called *khurrā* for going up the hill, and which consists of nothing but large stones thrown into the ground anyhow. Most of them have become so smooth by constant wear that it is somewhat dangerous to set one's foot on them, especially when one is descending. The *khurrā* was made about 175 years ago, by Śivsingh, who was then the chief of Sīkar. It extends over two miles, and, after clearing it, one has to trudge over a distance of at least one and a half miles before he reaches the ancient ruins.

HARAS.

35. The ... y known as *purānā-Mahādeva* or ... nple of Śivji, built by Śivsingh, t ... No. 3508). This has a plain but stupendously high spire, which is seen even from a distance of five miles. To the south is a *kuṇḍa* built by a *mahātmā* called Nandrāmjī nearly 200 years ago. Still further to the south is the temple of Bhairavjī, which is built of materials from that of *purānā* Mahādeva. The pillars, especially at the entrance and near the cooking room of the *pujārīs*, are old (Photos. Nos. 3515 and 3517). The image of Bhairava is in an under-cell. But just before entering it may be seen on the right a beautiful image of an eighteen-handed goddess (Photo. No. 3516). A fair is held here on the 14th of the bright half of Bhādrapada, where people from the neighbouring places come. Near the south-west corner of this temple are gathered together heaps of broken images and sculptures.

36. Let us now turn to the temple of *purāṇā* Mahādeva, with which we are here principally concerned. It was once a magnificent temple as will be seen from the mass of ruins scattered on all sides, and it is indeed a sad thing to see it now an almost utter wreck. In the porch of the temple (Photo. No. 3513) is a large slab of black stone on which an inscription is incised (Inscr. No 2514). This has been edited by Prof. Kielhorn in the *Epigraphia Indica*, Vol. II, p. 116 ff. But as he had no local knowledge of the temple, some mistakes are to be found in his translation of it. From the inscription we learn that the god was Mahādeva known by the name of Harsha, after whom the mountain was also called Harshagiri. The temple was built by one Bhāvarakta *alias* Allaṭa in V. E 1013 = A. D. 956. Verse 12 describes what the temple was like, and is consequently important for our purposes. As Prof. Kielhorn's ... ne :—" Glorious is the mansion ... the expanse of (its) spacious ... f gold shells, (and) lovely in consequence of (the statues of) Vikaṭā and the sons of Pāṇḍu set up in the row ... Meru, it is ... and a well- ... t." A long ... these stairs end are the shafts of two pairs of columns one in front of the other, which were no doubt surmounted by a *toraṇa* and formed the arched entrance, as stated in the verse. A little further on, on a raised terrace is an old marble ... has ... to ... the sides of the temple, and that in one of them were the images of Pāndavas and Vikatā. That there were these structures is clearly proved by the ruins of the subsidiary shrines on the south and south-west. The images of Pāndavas also ... the north-east. Here are six colossal ... ich are to this day said by the people ... d Draupadī (Photos. Nos. 3520-3522). I do not know whether Vikatā stands here for the ogress Hiḍimbā The figure here is, however, that of an ordinary woman, and not that of an ogress. But Hiḍimbā, it must be remembered, had changed herself into a beautiful woman and then married Bhīma. And the figure in question may represent Hiḍimbā when she was in this condition. Of the remaining figures, there are two which bear a bow and arrows. One of these has a crown. This must be Arjuna, and the other either Nakula or Sahadeva. There is a third figure ... on his hip—an ... importance are ... an elaborately ... ere is a fourth ... figure which is shewn as robust and stalwart and trampling upon demons. Though the head of the figure is missing, it will not be unreasonable to say that this represents Bhīma. The inscription states that the statues of the Pāndava brothers were placed in one of the structures on the outskirts of the temple. These images are all lying on the north-east of the temple but there

are no traces of any old structure spacious enough to contain them. Perhaps there was one formerly on this side, on whose site the present temple of Śivjī may have been built.

37. The spire of the temple is completely gone (Photo. No. 3514); and the exteriors of the *sabhāmaṇḍapa* and the shrine also are no better. Only Kubera of the outside walls of the shrine is preserved. What is most curious about him is that his *vāhana* is shewn to be the ram (*cf.*, however *Ind. Ant.* Vol. VI, p. 361). The interior of the shrine, which is on a lower level, is accessible by a small flight of stairs, and contains an old *liṅga* with four faces, one on each side (Photo. No. 3511). The inside walls also are carved with no less than seventeen figures. The central figure on the west wall represents some form of Gaurī, with two hands, the right holding a *liṅga* and the left an image of Gaṇapati, and herself standing on a lizard.

38. I have already said that the ruins of the temple of Harsha and its subsidiary shrines have served as materials for building the adjoining temples of Śivjī and Bhairava. Amongst these may be found many figures which are interesting from the iconographic point of view. The image of an eighteen-handed goddess has already been alluded to. Another sculpture, which is built into the south wall of the temple of Śivjī represents Brahmā and Vishṇu as attempting to fathom the *liṅga* of Śiva (Photo. No. 3519). Such sculptures are both rare and early; and, so far as my knowledge goes, two such exist in the temple of Kailāsa at Ellorā and on the temple of Virūpāksha at Paṭṭadakal. In a niche of an attendant shrine facing the south is a third sculpture, which I for long took for a representation of Kalkī, the last *avatāra* of Vishṇu. But as clearly shewn by Paṇḍit Bidyābinoda, he is to be identified not with Kalkī, but with Revanta, son of Sūrya (*Journal and Proceedings*, Asiatic Society of Bengal, Vol. V, No. 10, 1909) (Photo. No. 3523).

39. The inscription states, as said above, that the temple was constructed by Allaṭa in V. E. 1013 = A. D. 956. We have been informed who this Allaṭa is. There was a devout worshipper of the god Uttareśvara named Viśvarūpa, who was of *Pañchārthalākulāmnāya*, which Prof. Kielhorn took to be equivalent to *Pañchārthala-kul-āmnaya*. The name Pañchārthala consequently puzzled him, and he somehow or other explained it by saying that it was the same thing as Pañchārthika. But this is a mistake. The expression must be understood to stand for *Pañchārtha-Lākul-āmnāya*. Viśvarūpa was thus an ascetic of the Lakulīśa-Pāśupata sect. I have elsewhere shewn that the phrase *Lākul-āmnāya* occurs in Mysore inscriptions, and the word Pañchārtha, which is conjoined thereto, is a technical term to the philosophy of this sect and has been explained by Sāyaṇa in his *Sarvadarśana-saṁgraha* in the section dealing with *Lakulīśa-Pāśupata-darśana*. Viśvarūpa's pupil was Praśasta, and the latter's disciple was Bhāvarakta *alias* Allaṭa. He is said to have originally belonged to a Brāhmaṇa family called Vārgaṭika residing at Rāṇapallikā, which is spoken of as his *Saṁsārika-kul-āmnāya*. Rāṇapallikā has been rightly identified by Kielhorn with Rāṇolī, 7 miles east of Haras. But the Sanskrit expression has been misconstrued by him. For he takes it to mean "Where the hereditary doctrine is that of the Saṁsārikas," whereas what it really means is that his *Saṁsārika* or wordly, as opposed to his spiritual, family was at Rāṇolī. There is thus no reference here to a sect called Saṁsārikas, as Kielhorn supposes. Allaṭa was alive when the temple was constructed in A. D. 956. In fact, it was he who built the temple with the wealth received from the pious people. Allaṭa died in V. E. 1027 = A. D. 970, and was succeeded by his pupil Bhāvadyota. It was in his time in V. E. 1030 = A. D. 973, that the inscription was put up. In verse 27 we are informed that Harsha was the tutelary goddess of the Chāhamāna family. It is, therefore, no wonder that many of the grants made to this god, which are recorded at the end of the epigraph, were made by the Chāhamāna kings. The inscription refers itself to the reign of Vigraharāja, but his father Siṁharāja was alive when the temple itself was erected. It is on this supposition only that his grant of two villages to the god Harsha becomes intelligible. Professor Kielhorn has done full justice to the account of the Chāhamāna family given in the inscription except in one point. The first prince mentioned is Guvaka I, who in the record is stated to

have been looked upon as a hero in the assembly of the king Nāgāvaloka. At the time of editing it, he did not take Nāgāvaloka as one name, and supposed [illegible] This mistake he afterwards corrected, but [illegible] *sovereign* was. I think, in the first place, [illegible] ith the prince of that name mentioned in the [illegible], and secondly that he was the same as Nāgabhaṭa, son of Vatsarāja, of the imperial Pratīhāra dynasty. *This point* will be made clear in a separate paper which I mean shortly tŏ write.

40. The inscription informs us that the temple was built by the *sūtradhāra* Chaṇḍaśiva, *son of Vīrabhadra. The same thing is told in a short* inscription of three lines on a piece of column in the hall immediately in front of the shrine (Inscr. No. 2515). In fact, this column is made of three different pieces, and does not represent a single whole original pillar of the *sabhāmaṇḍapa* Other columns and the shrine also shew that the temple was at some time rebuilt. Another small inscription on a pillar begins with the date *samvat 1535 varshe Āshāḍha sudi 6*, refers itself to the reign of Sulātāna Gyāsadi, *i. e.*, Ghiyās Shāh Khaljī of Mālwā, and specifies the names of some masons, such as Udhā, Kolhā and so forth. The date Samvat 1535 = A. D. 1478 shews that the temple was reconstructed in he second half of the 15th century.

RAGHUNATHGADH. 41. Raghunāthgaḍh is fourteen miles north-east of Sīkar and comes under the same principality. The place is popularly known as [illegible] a gorge formed by two hills. The fort here w[illegible] chief of Sīkar,—the same Devisingh who cons[illegible] named the fort of Devgadh, which is in the vicinity of the Harsha mountain. There are temples of Raghunātha both on the fort and in the village below. This is the reason why it is called Raghunāthgaḍh. There is an old deserted rebuilt temple of Mahādeva in the village (Photo. No. 3826), which was originally not later than the 12th century. Not far from the temple is a marble image of Mahishāsurmardinī (Photo. No. 3527). Near a well not far from the *dharmaśālā* is a *tīrthamb*. It bears an inscription with the date V. E. 1150 and referring itself to the reign of a Chandel king. According to local traditions, this part of Śekhāvāṭī was first held by Chandelās, then by Dāliyās, then by Nirvāns, then by Ṭaknets and lastly by Śekhāvats. Reminiscences of Ṭaknets are still preserved in the *sanads* issued by Alakkhānjī, son of Nārāyandāsjī, but remains of earlier times had not so long been discovered. And the *tīrthamb* inscription is the first record so far found of this earlier period, and shews that the local traditions are correct in saying that this land was once possessed by the *Chandel Rājpūts.*

LOHAGAR. 42. Eight miles from Raghunāthgadh and ten miles south-west of Udepur is Lohāgar, a place of great sanctity in Sekhāvāṭī. There are two *māhātmyas* connected with this place. One is called *Padma-purāne Lohārgala-shaṭtīrtha-māhātmyam* and the other *Sāroddhāre Lohārgala-māhātmyam*. The latter is important, and has been published. It calls the place by the name of Lohārgala, and tells us that this is the name of the mountain and that it was so called because it stood like *loha* (iron) as an *argala* (bar). Lohārgala, however, as it is understood by the people, is the name of the *tīrtha* here, the mountain itself being called Mālket In the *māhātmya* also the true name of the mountain given is Mālaketu, son of Śailendra who was himself a son of Himālaya. There is actually a temple here on the top of a hill dedicated to this Mālket, where he is represented to be seated and with two hands, one holding a rosary and the other left open. In the *māhātmya* it is also stated that after slaughtering the Kauravas, the Pāṇḍavas, in order to free themselves from the sin of *gotra hatyā* so committed, went out in search of *tīrthas*. They had been told by Nārada that when the mace of Bhīma would become *druta* (liquified), they were to suppose that their sins were washed off. So in the course of their pilgrimage they came here, and the mace of Bhīma became liquid at the touch of the water of a well, which has since been known as *gyān-kuvā* This mace was of iron, *i. e., loha*, and it was liquified, *i. e., gal gayā*. Lohāgal was, therefore, the name by which, according to the popular account, the place became known.

43. Fairs are held here twice a year—once on *Vaiśākha sud Pūnimā* and another time *Bhādvā vad Amāvas*. The second is more important, and the pilgrims who come are expected to make a *parkammā* or circumambulation round the mountain. They first come to Lohāgar on the 10th or 11th of the dark half of Bhādrapada. They commence bathing in Sūrya *kuṇḍa*, then bathe in Chitravatī-Gaṅgā, a small *kuṇḍa* behind it at the foot of a hill, and afterwards in *Brahmahrada* near *gyānkuvā*. Then they go to the Triveṇi, consisting of the junction of the three rivers Karkoṭakā, Saṁdhyā, and Śarkarā, and bathe there. Thence they repair to the village Keroḍī, where they bathe in two *kuṇḍas*, one of hot and the other of cold water. From there they go to Sakrāī, bathe in the Śarkarā river, and do obeisance to the goddess Śākambharī. Then they go to the river again, and perform ablutions. They afterwards go to Khoh *kuṇḍa*, and do worship to Rāvaṇeśvara-Mahādeva. From there Nāga *kuṇḍa* is reached, and from Nāga-*kuṇḍa* they go to the river Śobhāvatī and thence to Khori *kuṇḍa*. At all these places they bathe. From Khori *kuṇḍa* they come back to Sūrya *kuṇḍa* at Lohāgar, where they must be present on the 14th as it is the principal *tīrtha* here. The circumambulation thus extends over twenty-four *kōs*, and has to be finished in five days at the most. With Lohāgar are intimately connected the Mahesarī, one of the well known bania classes of Rājputānā. The history of their origin has been told in the *Itihāsa Kalpadruma*. When Khaṇḍelā was in the possession of the Nirvāṇ (Chohān) Rājpūts, a certain king called Khadgalasen was once reigning. His son Sujān Kaṁvar was a convert to Jainism, and always prohibited Brāhmaṇas from performing sacrifices. The king, therefore, without specifying any reason, forbade him to go to any place north of the city. Once, however, the prince, attended by seventy-two sons of noblemen, did go out on a stroll on the north of Khaṇḍelā, and to his surprise found six sages including Gautama engaged in a sacrifice. It then suddenly flashed upon him that this was the reason why he had been forbidden to come here, and he at once ordered his companions to put an end to the sacrifice. The moment, however, they approached the sages to seize and destroy their sacrificial materials, the latter cursed them, and they were all, including the prince himself, converted into stone. On hearing of this, the king of Khaṇḍelā died, but the wives of those turned into stone repaired to the place, and commenced performing religious austerities in an adjoining cavern. After a time Mahādeva and Pārvatī happened to pass by that place. They all came out, and fell at their feet. Through the intercession of Pārvatī, Mahādeva restored their husbands to their original life, but the weapons which they originally had with them stuck to their bodies. Mahādeva, therefore, ordered them to bathe in the Sūrya *kuṇḍa*. The effect of its water was such that the weapons were separated from their bodies, but they had also been well-nigh dissolved and were consequently unfit for any use. Mahādeva, therefore, asked them to exchange their martial for commercial pursuits. Hence their descendants, who were Mahesarīs, became traders and merchants.

SAKRAI.

44. From Raghunāthgadh I proceeded to Sakrāī, which is twenty miles distant *viâ* Udepur. It is the same Sakrāī that is referred to above in the description of the circumambulation which pilgrims make round the range of hills known as Mālket. Here is a temple of Śākambharī situated in the midst of one of the thickest jungles of Śekhāvāṭī and standing by a rivulet called Śarkarā, after which the place is named Sakrāī. The outside walls of the shrine are doubtless old, and cannot be later than the second half of the eighth century. But no other portion of the ancient temple now survives, except two or three pillars (Photo. No. 3528). In a corridor wall of the front entrance has been stuck an inscription which ends with the date *Saṁvat 879 dvir-Āshāḍha-sudi* (Inscr. No. 2517). The reading of the first cipher of the date, *viz.*, 8, is certain, but I am by no means sure regarding the two following ciphers, as they are entirely new and not known to us from previous records. The inscription records the erection of a *maṇḍapa* by certain *goshṭhikas* in front of the goddess Śaṅkarā. This, no doubt, appears to be the correct and original name of the goddess, and not Śākambharī by which she is at present known. One of the *goshṭhikas*, *i. e.*, members of the temple supervision committee, was the *Śreshṭhī* Maṇḍana of the Dhūsara family. The surname Dhūsara is still well-known in the Jaipur State, but persons bearing this surname call themselves Bhārgava Brāhmaṇas, though they are suspected by the people to have been originally banias. But the popular suspicion, I think, is shewn to be a fact

by our inscription, for Maṇḍana Dhūsara is called a *Śreshṭhī, i. e.,* Set or Seth, which title is borne by none but the bania class. Another *gosthika* of the temple was the *Śreshṭhī* Garga of the Dharkkaṭa family. I have shewn elsewhere that the name Dharkkaṭa has survived in the slightly altered form Dhākad, a [illegible] , the initial portion of [illegible] the blessings of three [illegible] Dhanada, *i. e.,* Kubera. [illegible] Gaṇapati and Kubera, [illegible] reminds one of the figures on the pedestal of the shrine of [illegible] igure is that of Mahishāsura- [illegible] Kubera and Gaṇapati on the [illegible] temple in Sakrāi, I was not [illegible] to go into the shrine and inspect the images, which were well-nigh concealed under garments, but I was simply told that the goddess was Mahishāsuramardinī, and had none by her sides.

45. There is [illegible] which also requires to be noticed, [illegible] ived on a slab which is somewhat [illegible] with a whitewash, with the result [illegible] slab is now placed in the [illegible] of the exterior [illegible] put up against the no [illegible] in the dark. It is, therefore, no easy task to read this [illegible] refers itself to the reig [illegible] Dayikā, queen of Vachck [illegible] as we know from the Ha [illegible] which was situated in a *bṛihad-droṇī, i. e.,* in a large valley between two mountains. This is, no doubt, the case with the temple, as it is. The inscription ends with the date [illegible] It is indeed curious [illegible] But we know from [illegible] E. 1030. The full date of our record, must, therefore, be 1030.

46. F [illegible]

KHAN [illegible]

Phulerā ch [illegible] of a class of [illegible] only [illegible] of Khaṇḍelvāl *mahājans.* It is [illegible] carts for ladies of high family), to use the local phrase, left off the place nearly 800 years ago to escape the persecution of some Muhammadan emperor, whose name is not known. Similarly 350 *ṭānkīs* or stone-cutters left off, and the present well known stone-cutters at Makrāṇā and Ḍidwāṇā are believed to be their descendants.

47. The only objects of antiquity that now survive here are (1) the temple of Khaṇḍeśvara-Mahādeva, (2) a Śrāvgī temple, (3) Munji-kā-mandar and (4) some old wells. The first, though doubtless called after the source from which the name Khaṇḍelā is derived, is really a modern temple built of old materials (Photo. No. 3530). The second temple is doubtless old, but is dilapidated (Photo. No. 3529). Nothing of it has been preserved which is characteristically Jaina, and it is, therefore, inexplicable why it is called a Śrāvgī temple. It cannot be later than the tenth century. With regard to the third temple Munjī the name of the god, to whom it is dedicated, is really an abbreviated form of Mohanjī. He had at first a spacious temple erected for him, but it was demolished and converted into a mosque by the Muhammadans. This mosque is now close by the palace of the *Baḍā-Thikāṇāwālā.* When his temple was destroyed, Munjī, it is said, was pleased to come of himself and stay in the present place, though the latter, as admitted by all, was a Śrāvgī temple. The [illegible] the *sabhāmaṇḍapa* [illegible] re two images, one [illegible] however, broken off [illegible] ges and were brought thither [illegible] a drinking pot and in his left [illegible] Might this last be a wine flask?

48. According to local traditions, old Khaṇḍelā was situated near the foot of the hill to the west of the present town. But no ancient structure is now existent there. Sculptures of the temples, that once stood here, may, however, be seen built in some wells known as Udāvlā, Rāmkuvālā and so forth (Photo. No. 3532). But the well called *Chintāman-kā-kuvā* is supposed to be the most ancient. It is said to have been built by a king named Chintāmaṇi, who had received a boon from a saint in accordance with which whatever he wished for was at one actualised. Khaṇḍelā was also once held by a Śekhāwat called Rāysaljī, who flourished before V. E. 1600. He had a queen, who was the daughter of the chief of Jālor. She was thus a Sonagarī, and consequently the step-well built by her is now known as Sonagrī-kī-bāy (Photo. No. 3531).

49. Old sculptures of mediæval times are found everywhere in and outside the town of Khaṇḍelā. But of these that are noteworthy one is lying loose in the temple of Kisandevjī outside Khaṇḍelā (Photo. No. 3537), another is built into the wall of *Pañcko-kī-thāī* (Photo. No. 3536), and a third is on the steps leading to Narsiṅgjī's temple (Photo. No. 3535). This last piece is interesting. The principal and central figures are a man and his wife, most probably some king and queen, as there is a *nimbus* behind the head of each. The piece, in all likelihood, originally belonged to some temple built by them. But it must have been a Jaina fane, as shewn by the figure of a Jina with which the sculpture is surmounted. The lowermost part is occupied by a group of seven persons who no doubt at first sight appear to be *Saptamātṛi* but are not so, as a matter of fact, because they are clearly males.

SALADDIPURA.

50. Four miles to the north of Khaṇḍelā is Saladdīpurā, a village owned by the *Chhoṭā-pānā*. About a mile from the village is an old temple of about the twelfth century, believed to have been built for the spiritual merit of the two sisters Sobhal-de and Ābal-de. They were the daughters of the Chohān sovereign Vīsala. They had gone on pilgrimage to Lohāgar, disguised as males. But they were seen and detected by the prince of the chief of Soler, the old name of Saladdīpurā. Both fell in love with the prince, and were taken off by him to Soler. Thereupon Vīsala, being enraged, marched off to attack the chief. He encamped at a place now known as *Bīsalo-joḍā* (tank of Vīsala). The chief and his son were killed in a well-pitched battle, and the daughters of Vīsala died as *satīs*. And in their memory, it is said, the temple was erected by the penitent father.

51. The temple faces the east. Above the shrine door on the dedicatory block is Śiva standing with four hands, two playing on the guitar, one right holding the trident and one left a snake. On his proper right at one end is Gaṇapati standing, and on his left is the goddess Vaishṇavī. The door jambs are sculptured with the remaining *Saptamātṛi*. Above on the frieze are the *Navagraha*. Inside the shrine is now placed a modern image, the original having disappeared. This modern image is of Jamāī *mātā*, the tutelary goddess of the Śekhāwats. The exterior of the shrine contains three central niches, one on each side. That on the north face is occupied by Vārāhī, with six hands. The lowermost right hand is left open; the one above it holds a dagger and the uppermost a trident. The lowermost left hand bears a skull-crowned mace, and the middle a bowl; the uppermost apparently clutching her own hair (Photo. No. 3539). In the southern niche is Chāmuṇḍā, who is always represented as a hag with breasts fallen. She has eight hands, bearing, to begin with the lowermost right hand (*dakshiṇ-ādhaḥ-kara-kramāt*), (1) a rosary, (2) a dagger, (3) a bowl, (4) a drum, (5) a snake, (6) resting on her breast with one finger in the mouth, (7) a human skull and (8) a skull-crowned mace respectively. The remaining, *i. e.*, the back, niche also contains the figure of a goddess with eight hands. Of the left four, the lowermost is open, the second wields a dagger and the third a trident, the uppermost bearing a drum. The lowermost right hand holds a skull-crowned mace, the second a snake, the third some unidentifiable object, and the uppermost a bowl (Photo. No. 3538). What is curious is that all these goddesses have the man as their *vāhana* or vehicle. The outside walls of the shrine are also decorated with the figures of the *Ashṭa-Dikpālas* or the Eight Regents of the Quarters. Of these Kubera is shewn with the ram as his *vāhana* as we have seen in the case of the Harsha temple

above; Nir-riti's *vāhana* here is the man, and not the dog, and besides, he is not here sculptured as naked; Yama is represented with two hands, of which the left holds a skull-crowned mace.

52. AJMER. My tour for the last season in the Śekhāvāṭī province and so in the Jaipur State came to an end, and we prepared ourselves to resume our exploration work in the Jodhpur State. But before actually going there, I seized this opportunity of visiting Ajmer in order to see whether any new additions were made to the Archæological Museum there. Till the 2nd of March when I left Ajmer, only three new inscription stones had been received. Of these, two had been brought from [illegible]

therein as having been brought into existence by Brahmā and as *Vishnu-dharma-purāṇa, i. e.*, old in [the practice of] the Vaishṇava religion. It is worthy of note that [illegible] *-sāmānya, i. e.*, belonging to the Pushkar [illegible] are at present known as Parāśaras. Mall[illegible] [illegible]rāśara Brāhmana. The [illegible]

[illegible] But the nature of his grant is not clear from the inscription. The other [illegible]

the stone is completely gone, and the middle portion of what is preserved is highly weather-worn. It is a pity that this stone is not well-preserved, because it appears to be an important inscription. In lines 5-6 are mentioned Śrīdhara and his son Vīnāditya, who were of the Kautsa *gotra*. Line 18 [illegible], who is probably identical with the [illegible] occurs the name Rudrāditya, who [illegible]ps the same as Rudrāditya referred [illegible] with in line 23. The third inscription has been engraved on the image of a Jina found at Byānā in the Bharatpur State (Inscr. No. 2521). It bears the date 1051 V. E. = 994 A. D., and says that the image was caused to be made in accordance with the instructions of Sūrasena of apparently the Vāgaṭa-saṁgha by the three brothers, Siṁhaika Yaśorāja and Nonnaika.

JODHPUR STATE.

53. PHALODI. My tour in Mārwāṛ commenced with Phalodī, one mile distant from the Mertā Road Station on the Jodhpur-Bikāner line. Phalodī and all other places I visited upto the end of March, are in the Meḍtā (Merta) district of the Jodhpur State. It is celebrated for two ancient temples, one of Pārśvanātha and the other of Brahmāṇī. Both are on the ou[illegible] the second on the east, side. [illegible] beneath a *ker* tree, and is con[illegible] cow to a herdsman for taking [illegible]

foot of a *ker* tree. There she raised one of her hind legs and lo! milk of itself flowed from her udders. Curious to know on what substance the milk fell, he approached the tree and found this image of Pārśvanātha wet with it. The image was removed amidst great rejoicings and enshrined in the present temple,

which was specially built for it (Photo. No. 3548). It is thus believed that the image formed itself from the sand particles and the milk of the cow. Every third or fourth year, I was told, some special kind of drugs and spices was applied to the image to guard it from the effects of weather. And to minimise the effects of moisture, it is always covered with a silver case divided in two parts. To these and not to the inside image saffron is applied, and these are every day taken out and clean washed. The image is thus altogether left untouched. In the month of Āsoja (Āśvina) a great fair is held, and, since the opening of the rail, pilgrims from distant parts of the country flock to this place. The person, who contributes highest to the maintenance of the *ghī* lamp in the shrine, has the right to wave lights before the idol. No less than Rs. 1,200 is annually collected from the pilgrims. A portion of this income is now being devoted to painting the *sabhāmaṇḍapa*, which, however, is a thing to be regretted. The finances of the temple are controlled by a *panch*, who stay in Meḍtā, and spend the remainder on repairs to the twelve Jaina temples there.

54. In front of the shrine on each side is a white marble slab curiously sculptured. Each has an inscription on it. One of these is dated *Saṁvat 1221 Mārggasira sudi 6*, and speaks of a gift of *Chaṁdaka* together with *Srī-Chitrakūṭīya-Silaphaṭa* in the temple of Pārśvanātha in Phalavardhikā (Phalodī). The gift was made by the Porvāḍ Ropimuṇi and *bhaṁḍārī* Dasāḍhā. The other inscription bears no date, and records the sculpturing of *uttānapaṭṭa* by Seṭh Munichaṁdra. The meaning of *Chaṁdaka*, *silaphaṭa*, and *uttānapaṭṭa* is unknown to me. Munichaṁdra is spoken of as having also constructed the *maṇḍapa* of the temple, in Naravara, built by Sallakshmaṭa, and as having placed *deva-vā(bā?) lakāḥ* in the temple of Mahāvīra at Ajayameru (Ajmer). In an antechamber to the *sabhāmaṇḍapa* are placed some sculptures in wall niches. Two of these are interesting. They are *Samavasaraṇa* and *Nandīśvaradvīpa* (Photos. Nos. 3549-3550). Their interest lies in the fact that they are modern sculptures of them, and are widely different from their old representations.

55. The *pujārīs* of this temple are Sevaks as of most Jaina temples, but what is wonderful is that they are *pujārīs* of the temple of Brahmāṇī also. They hold some lands as *jahāgirs*, granted by a Rāṭhoḍ king, but do not remember the name of this king. Their ancestor came from Jhāliwāḍī, a village not far distant. They have now no less than sixty houses here.

56. The temple of Brahmāṇī faces the east, and appears to be an eleventh century structure. In front of it stands a raised *daïs* and a *toraṇa* as in the case of the temple of Harasnāth (Photos. Nos. 3545-3546). Here, however, on the *daïs* is a broken figure of the lion, that has probably fallen from the original *śikhara*. The exterior of the *sabhāmaṇḍapa* is modern work, but the pillars inside are old. The spire of the shrine is new, but the outside walls, ancient and plain but for three niches. That facing the north contains Narasiṁha and that on the south, Varāha (Photos. Nos. 3543-3544). The back niche is occupied by a goddess with eight hands, six of which are now gone and two may now be seen holding a shield and a thunderbolt (Photo. No. 3542). She stands between two lions and two female attendants. She represents, I think, the Phalavardhikā-devī of the inscriptions in the temple, the goddess to whom the temple was originally dedicated. The present image of Brahmāṇī is modern, and there is nothing in it that stamps it as one of Brahmāṇī. To the south of this temple and in the close vicinity of it is another, which is rebuilt of materials of a somewhat older fane (Photo. No. 3541). It also faces the east, and has only three principal niches, containing Kubera, Trivikrama and Gaṇapati on the north, west and south respectively. The parts of the original *śikhara*, that are preserved, are deeply carved and cannot be later than the tenth century.

57. The pillars of the hall of the Brahmāṇī temple have many small inscriptions engraved on them. But excepting perhaps three, none is in any way important or interesting. The earliest, which is without date, commences with obeisance to Phalavardhikā-devī, and specifies the name of a *sūtradhāra* called Śivaravi, son of Machāravi, grandson of Bhadrāditya, and great-grandson

of Bālhaka. He was a resident of Kachārī, which was in Pushkaranī, *perhaps* the province of Pushkar (Inscr. No. 2522). Below the inscription is incised the name of *Sanādhā Kāpaḍī*. Kāpaḍī, I think, is the same as the Sanskrit *Kārpaṭika*, a mendicant. Another inscription, which is dated *Saṁvat 1465 varsha Bhādavā sudi 5*, refers itself to the reign of some Muhammadan emperor simply called here Mugalā-sāha Pātasāha, and says that the temple of Phalaka (Phalodī) was repaired by one Doṭhā, a Guhilata, *i. e.*, Guhilot. The third inscription is entirely in old Mārwārī. It gives the date *Saṁvat 1535 varshe Chaitra sudi pūrṇimā*, and states that the temple was rebuilt by three persons, *viz.*, Jaitā a Hul, Satā son of Pīthā and Hārākhu a Rāṭhoḍ. Hul is a sub-division of the Guhilot tribe. In fact, the whole of the Meḍtā province was once held by the Guhilots as is evidenced by the *devlīs* or memorial stones found and the traditions current here.

58. Four miles south-east of Phalodī is Pāṇḍukhā, which can be called a village only by courtesy. Outside the village is an old well, built of materials of old temples. Information had been given to me by Nannurām Brahmabhat of Jodhpur that one of its outside walls at the entrance contained an inscription slab. The slab was there, but the inscription was too weather-worn to be read completely and with certainty. It begins with several gods and goddesses. Amongst the latter the names of Vaḍavāsini, Pāṁḍavakshāti, Vachatushā and so forth are utterly unknown to me, and they must represent some local deities. The inscription then refers itself to the reign of Alāvadī, *i. e.*, Alā-ud-dīn, of Joginīpura, *i. e.*, Delhi. He had established at Meḍamtaka, *i. e.*, Meḍtā, probably as viceroy one Tājadi-alī (Tāj-ud-dīn Alī), whose long Persian titles have been given in Sanskritised form. Then is given the date *saṁvatsara 1358 Vaiśākha vadi 6*, and we are told that a step-well was constructed by one Pīthada, son of Vīghata, a Māthura

PANDUKHA.

As a matter of fact,
hood of the step-w
original name, however, must have been Pāṇḍavakshāti, after whom the village also seems to have been called Pāṇḍukhā.

59. Five miles south-east of Pāṇḍukhā is Meḍtā (Merta), the principal town of the district of the same name. The present town was founded by Dūdhājī, son of Rāv Jodhājī in A. D. 1488, and the memory of this prince is still preserved in the name of a small sheet of water called Dūdāsir. In about A. D. 1556 Rāv Māldev wrested it

MEDTA.

ll into the hands
But long before
as known by the
name Meḍantaka. We have just seen that the Pāṇḍukhā inscription speaks of Meḍantaka as being the seat of Alā-ud-dīn's viceroy. But the earliest reference to Meḍantaka is to be found in the Jodhpur inscription of the feudatory Pratihāra chieftain Bāuka and dated V. E. 894 = A. D. 837. Therein Nāgabhaṭa (*circa* 700 A. D.), one of his predecessors, is represented to have made Meḍantaka his capital.

60. Meḍtā was thus undoubtedly an old place, but very few objects of antiquity are now extant there. In fact, beyond two eleventh-century pillars and a few sculptures in the temple of Lakshmī, about a mile to the north-east of the town (Photos. Nos. 3551-3553), there is hardly anything of the pre-Muhammadan period to be seen here. But there are many structures of the Mussalman times, mostly *masjids*. Three of these were built by three different castes, *viz*, Mochīs (shoe-makers), Ghosīs (milkmen), and Silāvats (stone-cutters). The Mochī *masjid* contains a Persian inscription,* which actually tells us that it was built by all the Mochīs of Meḍtā in H. 1086. But the most important of these all is the Jamī *masjid* which is situated in the bazaar and in the centre of the town. A *sanad* in connection with it is still in the possession of a Muhammadan here. It was issued by Sayyad Alam

* The account of the Persian records here given is based on their summary so kindly prepared for me by Munshi Devī Prasād of Jodhpur.

which was specially built for it (Photo. No. 3548). It is thus believed that the image formed itself from the sand particles and the milk of the cow. Every third or fourth year, I was told, some special kind of drugs and spices was applied to the image to guard it from the effects of weather. And to minimise the effects of moisture, it is always covered with a silver case divided in two parts. To these and not to the inside image saffron is applied, and these are every day taken out and clean washed. The image is thus altogether left untouched. In the month of Āsoja (Āśvina) a great fair is held, and, since the opening of the rail, pilgrims from distant parts of the country flock to this place. The person, who contributes highest to the maintenance of the *ghī* lamp in the shrine, has the right to wave lights before the idol. No less than Rs. 1,200 is annually collected from the pilgrims. A portion of this income is now being devoted to painting the *sabhāmaṇḍapa*, which, however, is a thing to be regretted. The finances of the temple are controlled by a *panch*, who stay in Meḍtā, and spend the remainder on repairs to the twelve Jaina temples there.

54. In front of the shrine on each side is a white marble slab curiously sculptured. Each has an inscription on it. One of these is dated *Saṁvat 1221 Mārggasira sudi 6*, and speaks of a gift of *Chaṁdaka* together with *Srī-Chitrakūṭiya-Silaphaṭa* in the temple of Pārśvanātha in Phalavardhikā (Phalodī). The gift was made by the Porvāḍ Ropimuṇi and *bhaṁḍārī* Dasāḍhā. The other inscription bears no date, and records the sculpturing of *uttānapaṭṭa* by Seṭh Munichaṁdra. The meaning of *Chaṁdaka, silaphaṭa*, and *uttānapaṭṭa* is unknown to me. Munichaṁdra is spoken of as having also constructed the *maṇḍapa* of the temple, in Naravara, built by Sallakshmaṭa, and as having placed *deva-vā(bā?) lakāḥ* in the temple of Mahāvīra at Ajayameru (Ajmer). In an antechamber to the *sabhāmaṇḍapa* are placed some sculptures in wall niches. Two of these are interesting. They are *Samavasaraṇa* and *Nandīśvaradvīpa* (Photos. Nos. 3549-3550). Their interest lies in the fact that they are modern sculptures of them, and are widely different from their old representations.

55. The *pujārīs* of this temple are Sevaks as of most Jaina temples, but what is wonderful is that they are *pujārīs* of the temple of Brahmāṇī also. They hold some lands as *jahāgirs*, granted by a Rāṭhoḍ king, but do not remember the name of this king. Their ancestor came from Jhāliwāḍī, a village not far distant. They have now no less than sixty houses here.

56. The temple of Brahmāṇī faces the east, and appears to be an eleventh century structure. In front of it stands a raised *daïs* and a *toraṇa* as in the case of the temple of Harasnāth (Photos. Nos. 3545-3546). Here, however, on the *daïs* is a broken figure of the lion, that has probably fallen from the original *śikhara*. The exterior of the *sabhāmaṇḍapa* is modern work, but the pillars inside are old. The spire of the shrine is new, but the outside walls, ancient and plain but for three niches. That facing the north contains Narasiṁha and that on the south, Varāha (Photos. Nos. 3543-3544). The back niche is occupied by a goddess with eight hands, six of which are now gone and two may now be seen holding a shield and a thunderbolt (Photo. No. 3542). She stands between two lions and two female attendants. She represents, I think, the Phalavardhikā-devī of the inscriptions in the temple, the goddess to whom the temple was originally dedicated. The present image of Brahmāṇī is modern, and there is nothing in it that stamps it as one of Brahmāṇī. To the south of this temple and in the close vicinity of it is another, which is rebuilt of materials of a somewhat older fane (Photo. No. 3541). It also faces the east, and has only three principal niches, containing Kubera, Trivikrama and Gaṇapati on the north, west and south respectively. The parts of the original *śikhara*, that are preserved, are deeply carved and cannot be later than the tenth century.

57. The pillars of the hall of the Brahmāṇī temple have many small inscriptions engraved on them. But excepting perhaps three, none is in any way important or interesting. The earliest, which is without date, commences with obeisance to Phalavardhikā-devī, and specifies the name of a *sūtradhāra* called Sivaravi, son of Machāravi, grandson of Bhadrāditya, and great-grandson

of Bālhaka. He was a resident of Kachārī, which was in Pushkaranī, perhaps the province of Pushkar (Inscr. No. 2522). Below the inscription is incised the name of Sanādhā Kāpadī. Kāpadī, I think, is the same as the Sanskrit *Kārpaṭika*, a mendicant. Another inscription, which is dated *Saṁvat 1465 varsha Bhādavā sudi 5, refers itself to the* reign of some Muhammadan emperor simply called here Mugalā-sāha Pātasāha, and says that the temple of Phalaka (Phalodī) was repaired by one Doṭhā, a Guhilata, *i. e.*, Guhilot. The third inscription is entirely in old Mārwāṛī. It gives the date *Saṁvat 1535 varshe Chaitra sudi pūrnimā*, and states that the temple was rebuilt by three *persons, viz*, Jaitā a Hul, Satā *son of Pithā* and Hārākhu a Rāṭhoḍ. Hul is a sub-division of the Guhilot tribe. In fact, the whole of the Meḍtā province was once held by the Guhilots as is evidenced by the *devlis* or memorial stones found and the traditions current here.

PANDUKHA.

58. Four miles south-east of Phalodī is Pāṇḍukhā, which can be called a village only by courtesy. Outside the village is an old well, built of materials of old temples. Information had been given to me by Nannurām Brahmabhat of Jodhpur that one of its outside walls at the entrance contained an inscription slab. The slab was there, but the inscription was too weather-worn to be read completely and with certainty. It begins with several gods and goddesses. Amongst the latter the names of Vadavāsini, Pāṁḍavakshāti, Vachatushā and so forth are utterly unknown to me, and they must represent some local deities. The inscription then refers itself to the reign of Alāvadī, *i. e.*, Alā-ud-dīn, of Joginīpura, *i. e.*, Delhi. He had established at Medaṁtaka, *i. e.*, Medtā, probably as viceroy one Tājadī-alī (Tāj-ud-dīn Alī), whose long Persian titles have been given in Sanskritised form Then is given the date *saṁvatsara 1358 Vaiśākha vadi 6*, and we are told that a step-well was constructed by one Pīthaḍa, son of

MEDTA.

59. Five miles south-east of Pāṇḍukhā is Meḍtā (Merta), the principal town of the district of the same name. The present town was founded by Dūdhājī, son of Rāv Jodhājī in A. D. 1488, and the memory of this prince is still preserved in the name of a small sheet of water called Dūdāsir. In about A. D. 1556 Rāv Māldev wrested it ... it fell into the hands ... lhpur. But long before ... and was known by the name Meḍantaka. We have just seen that the Pāṇḍukhā inscription speaks of Medantaka as being the seat of Alā-ud-dīn's viceroy. But the earliest reference to Medantaka is to be found in the Jodhpur inscription of the feudatory Pratīhāra chieftain Bāuka and dated V. E. 894 = A. D. 837. Therein Nāgabhaṭa (*circa 700 A. D.*), *one of his predecessors, is represented to* have made Meḍantaka his capital.

60. Meḍtā was thus undoubtedly an old place, but very few objects of antiquity are now extant there. In fact, beyond two eleventh-century pillars and a few sculptures in the temple of Lakshmī, about a mile to the north-east of the town (Photos. Nos. 3551-3553), there is hardly anything of the pre-Muhammadan period to be seen here. But there are many structures of the Mussalman times, mostly *masjids* Three of these were built by three different castes, *viz*, Mochīs (shoe-makers), Ghosīs (milkmen), and Silāvaṭs (stone-cutters). The Mochī *masjid* contains a Persian inscription,* which actually tells us that *it was built by all the Mochīs of Meḍtā in* H. 1066. But the most important of these all is the Jamī *masjid* which is situated in the bazaar and in the centre of the town. A *sanad* in connection with it is still in the possession of a Muhammadan here. *It was issued by* Sayyad Alam

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Ali Khān Bahādur, servant of Mohammad Shāh Bādshāh Gāzi, who was a great-grandson of Aurangzeb. It was issued to Shāh Sayyad Mohammad Turk, son of Sayyad Mohammad Musā Gilāni, in the family of Shāh Abdul Vahal, son of Sayyad Shāh Abdul Kādir Gilāni. Vahal was a *pir* of great celebrity in Baghdād. His descendants first came to Nagaur, and thence to Meḍtā. Aurangzeb had issued a *farman* to Mohammad Turk for the rent of the shops of this *Jāmi masjid*. But at the time when the *sanad* was issued, the Hākims of Meḍtā had discontinued giving the rent for the use of the *masjid*. Hence it had to be renewed. On the pillars of the *masjid* itself there are two inscriptions, one in Persian and the other in Mārwāḍi, but both of the same import. They say that it was constructed by Aurangzeb Alamgir, that it had fallen into disrepair and the rent of the shops ceased to be sent to its custodian, but that in H. 1222 or V. S. 1864 the *masjid* was repaired by the orders of Dhokalsingh Bahādur and the Sardārs of Nokoṭi Mārwāḍ and the rent was continued to be paid again.

61. I have already said that there are no less than twelve Jaina temples in the town. Though they are modern structures, still the inscriptions contained in them are not without interest. Almost all are engraved on the *charana-choki* or seats of the images of *Tirthankaras*. Most of these, it appears, were installed in V. E. 1677 = A. D. 1620. One of them, *e. g.*, is in what is known as *Chopḍā-ro mandir*. It commences with the date *Samvat 1677 Jyeshṭha vadi 5 Guruvāre*, when Jahāngir was *pātasāhi* or supreme ruler and Sāhijahān, *i. e.*, Shah Jehan, was *sāhiyādā* or heir-apparent. It records the setting up of an image of Śāntinātha by one Āsakaraṇa in the temple erected by himself and called Mammāṇimaya-vihāra. He was an Osvāl and of the Chopaḍā *gotra*. It is no doubt this surname that accounts for the temple being now called *Chopḍā-ro mandir*. His wife's name was Ajāiba-de, a rather curious name, derived from the Persian word *ajab*, wonderful. Āsakaraṇa had been joined in this benefaction by several of his relatives, whose names have been specified. He had earned the *tilaka* or forehead mark of *Saṅghapati*, *i. e.*, the leader of a *saṅgha*, by organising pilgrimages to Arbuda (Ābū) and Vimalāchala (Śatruñjaya), and celebrated the Nandi festival in connection with the Sūripada conferred upon Jinarāja. What this Nandi festival was I do not know. But it is mentioned no less than three times in the Śatruñjaya inscriptions, in editing which Dr. Bühler, however, wrongly supposed it to be Rūpanandi, instead of Nandi. The image was installed by Jinarājasūri of the Kharatara *gachchha*, in conjunction with Āchārya Jinasāgara and other *jatis*. This Jinasāgara is no doubt the one, who in V. E. 1686 originated the eighth *gachchhabheda* (*Ind. Ant.* Vol. XI, p. 250, No. 63). Jinarāja is mentioned as the son of Dharma-sī and Dhārala-de and as belonging to the Bohittha family, unquestionably the same as Bohothar, an Osvāl sect. He is also spoken of as having received a boon from Ambikā, as having consecrated the *Śatruñjay-oddhara*, and as having caused the image of Pārśvanātha installed in Bhāṇavaḍa to pour out nectar. The Śatruñjaya inscriptions reiterate the first fact, and record that the new images, etc., made in the Kharataravasī Tuṅk were all consecrated in V. E. 1675 by Jinarāja. But nothing is mentioned concerning his miracle at Bhāṇavaḍa. Jinarāja was the pupil and successor of Jinasiṁha, who is said to have received the title of *Yugapradhāna* from the emperor Jehangir. He also built *vihāras* or temples in Kabila (Kābul) and Kāshmīra, and caused the edict of non-slaughter to be proclaimed in Srīhara, Śrīpura (Srinagar) and Gajjāṇaka (Gazni). Almost the same things are repeated in the Śatruñjaya inscriptions, but Bühler, I think, has wrongly read Kaṭhina instead of Kabila, which is the same as Kābila, by which Kābul is still known in Mārwāḍ. Jinasiṁha was the pupil and successor of Jinachandra, on whom, it is said, the title of *Yugapradhāna* was conferred by Akbar.

62. Precisely on the same date as of the last inscription the same pontiff Jinarāja consecrated two other images set up by the same *saṅghapati* Āsakaraṇa. One of these was of Ādiśvara, the principal image in the temple called *Naco-Mandir*. The other was of Ajitanātha in the *Pañcha-tīrthiyāro mandir*. The inscription on the latter image gives us additional information about Jinachandrasūri. He caused the edict of non-slaughter to be annually promulgated during the periods of *Ashṭāhika* and *Shāṇmāsika*, saved the lives

of fish and other aquatic animals in the sea near Stambhatīrtha, *i. e.*, Camlay, and caused the *tax* at Śatruñjaya and other places to be discontinued. He is also called *pañcha-nadi-pira-sādhaka*, the meaning of which is not clear to me. In the consecration of this last *Tīrthaṅkara*, we are told, Jinarāja had been assisted by *upādhyāya* Samayarāja, *vāchakas* Haṁsapramoda, Samayasundara and Puṇyapradhāna. Of these Samayarāja was a pupil of Jinachandra, and Samayasundara the preceptor of Harshanandana. A fourth inscription is dated *Saṁvat 1659 varshe Māha sudi 5 dine Śukravāre*, and refers itself to the reign of Sūryasiṁha, *i. e.*, the Rāṭhoḍ Rājā Soor of Jodhpur. But the earliest record of this *gachchha* here has the date 1507 V. E., and speaks of an image of [illegible] the, [illegible] with [illegible] up [illegible] of the [illegible] *gaṇa*, and the [illegible] sūri of the Tapāgachchha. Inscriptions of the [illegible] are dated V. E. 1677-1657. The earliest record of this *gachchha* refers to the consecration of an image of Sumatinātha by Hemavimalasūri, and bears the date *Saṁvat 1569 varshe Māgha sudi 13.*

[illegible] those Brāhmaṇas, who were descended from Lokeśvara. In my description of [illegible] ho are of [illegible] okeśvara, [illegible] territory round about [illegible] was originally in the [illegible]

64. Meḍtā is famous for small lakes. They are mostly on the eastern and western faces of the town, such as Mūtā-Nāḍi, Jeṭhāni, Dingolāi, Kuṇḍāl and Bopchā. On the borders of this last is an old pleasant garden with some Muhammadan structures. On the bund of the Dāngolāi is a tomb of De Bourbon, a Frenchman, captain of infantry, wounded in the service of Mahārājā Scindia on the 11th September 1790 and died in consequence on the 18th idem, aged sixty-one. The inscription is in French on a white marble slab. This battle was fought near Meḍtā in A. D. 1790 between the Marāṭhās and the Rāṭhoḍs.

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Assistant Superintendent, Archæological Survey,

Western Circle.

Poona, 30th June 1910.

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